

A LEARNED
ASTRONOMICAL
DISCOURSE, OF THE
JUDGEMENT OF
NATIVITIES

*Divided into three Books, and dedicated first to Katherine
the French Queen*

Translated by *Thomas Kelway, Gentleman.*

Published by Authority

Psalm 147.4

*He counts the number of the stars, &
calls them all by their names.*

AT L O N D O N,
Printed at the widow *Charlewoods* house, for *Richard
Watkins.* Anno 1593.

modern text by JANE GRISCTI, 2025

Preface

A modern English version of *A Learned Astronomical Discourse* by [Auger Ferrier](#) (1513-1588) translated from the French by Thomas Kelway, 1593.

This reproduction favours ease of reading over exact duplication. While I have taken some liberties in modernizing the English I've tried to be true to Kelway's style and voice (who was hopefully true to Ferrier's).

Those seeking the original text can find it on [archive.org](#), or, for easier reading in Kelway's English, at [The Oxford Text Archive](#).

Chapter titles and section names have been shortened in a number of places. Headings or content listings enclosed in angle brackets (< >) have been included for ease of reading; they do not exist in the original text.

Old English words have generally been translated (or footnoted) with reference to [The Old English Translators](#) site.

Technical Matters

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The Epistle

To the Right Honourable, Virtuous, and Learned
Lord Henry, Earl of Northumberland:

(*)

Lord Percy, Lucie, Brian, Fitzpaine and
Poynings: Lord of the Honours
of Cockermouth and Petworth &c.

Knight of the most honourable order
of the GARTER. All true felicity
both in this life and in the
world to come most
heartily wished.

If that saying of Plato (right noble Lord) be true, that our country challenges an especial interest in our very uttermost ability, which any way may tend to profit & benefit the same: then will it sufficiently countenance the poor received talent of mine, in that being so strictly charged by so great and grave a philosopher, I ought not to bury in oblivion my knowledge whatsoever, but rather as freely bestow mine endeavour on her, as thee did frankly impart the light thereof to me.

For though it be a common phrase in the mouths of men altogether ignorant in the precious value and profit of sciences: *That the study of letters is a bottomless gulf, and so long and so uneasy a journey, that they which rashly think to finish it, often times are drowned in the midway, and so under this presence, account it better not to know much, yea, nothing at all:* Against such slothful

suggesters of men in a deadly obscurity while they live, let me vouch that saying of Aristotle, *Man (says he) was created to understand and to do, for knowledge begets judgement, and by judgement men execute all good and virtuous actions.*

O Science (says Plato) how would men love thee, if they did but know thee? for even as health is the conservation of the body, so is knowledge the sure and only safeguard of the soul. And Cicero being of the same opinion, says: O knowledge, the guide of our life, the only cause of virtue, and enemy to vice: What is the life of man without thee?

If then (right learned Lord) such a main & current stream of unconquerable reason, wastes to nothing the empty and confused wits, of such as are enemies to the excellency of Art, and makes most fertile (like the overflowing of Nylus¹) the judgements of they that are governed thereby (though far from me be the thought of arrogating the very least title of Art to myself, yet as one that desires to receive the breath of life from her sacred dwelling, and holds with the learned in all ages, that man is as a brute beast without her): then let me thus far presume under your noble favour, to show that I have not altogether trewanted² in my lifetime, but how I have bestowed those permitted hours of exercise, that more weighty affairs in the world afforded me, both to declare my reverend zeal to so high a mystery, and unfeigned affection, I bear to your honour.

The work was first written in French, by an excellent scholar, Oger Ferrier, a physician, born in Toulouse, & dedicated to Queen Katherine of France,³ mother to the King that last deceased. And being now by me changed

¹**Nylus:** the Nile river.

²**trewanted:** “turned away” or avoided

³Catherine de Medici, wife of the French King Henry II.

into an English habit, that it might receive no indignity by dedication, I have stamped your noble name in the forehead thereof, that it may be said (in spite of the proudest carper or controller), this is the God-child of the peerless Godfather.

And as I doubt not of your honourable acceptance, so I am likewise persuaded, that what has wanted on my behalf in translation, or any other imperfection beside, shall be as nobly censured: in which resolution I humbly kiss your hand, and continue as forward in affection, as any to your Honours welfare.

Thomas Kelway

One of her Highness Trumpets inordinare.

To the Courteous Reader

I am to request (gentle Reader) one favour at your hand, that if this work of the judgement of Nativities seems harsh and unpleasant to you, you would not therefore wound the same with injurious words, to charge yourself with more folly than needs: but if you find it above your knowledge or capacity, say as honest minded Chion¹ said: *Let my betters judge of these matters*. For I must and do confess, that it is not a book for every man's reading, and he that reads with derision, because he understands not, must blame his own insufficiency, and not the book: for if he could learn as much in an hour, as cost a learned man many years to compass, then would his humour be pleased, and the works not reproached.

But let such loiterers understand, that knowledge requires the whole circuit of a man's life, and live he never so long, yet may he learn: but if it might be attained in a summer's day, a number would be excellent, that through default thereof remain utterly ignorant.

To use many words, I account needless, knowing that the reproof of the unlearned, is rather the badge of their own weak brain, than any blemish to a work of worth: Therefore let them censure as they please, the learned (I know) will judge like themselves, of whom I had rather be deservedly controlled, than by the other be ignorantly commended.

Thomas Kelway

¹Possibly a reference to *Chiron* the Centaur physician and oracle who taught Achilles, Hercules, and Jason.

Part I

Of the Judgements
Astronomical upon
Nativities

The first Book.

Chapter 1: Of the Celestial figure of a Nativity

For to judge of Ascendants and nativities, after the traditions of the ancient and learned astrologers, it is convenient first to explain the celestial figure, and in the same, to apply the seven planets, with the head and tail of the Dragon *Lunar*, together with the part of Fortune, and the part of the Spirit and others, more appertaining to the high & notable significations of the stars; then, to set down plainly the celestial figure, you must in the first place, note the year, the day, & the hour, with the most nearest minute of time of the nativity that you have undertaken.

The number of the hours and minutes, you must set them down after the manner of the numbering of the astrologers, within their tables: always set down the hours after noon, as well by day as by night, and never say, one hour, two hours, three hours after midnight, but 13 hours, 14 hours, 15 hours after noon.

This done, search in the Ephemeris in the table of the year of your nativity, in the right month & day proposed, the degree of the sign wherein the ☉ is: look afterwards in the Table of Houses, which serve for the latitude of your country, and search there the said degree of the ☉ under the line of the 10th house. And having found in the same place the same degree of the ☉, you shall find directly upon the left hand of the same table, a number of hours and minutes, the which write apart. To which number, you must add the hours and minutes that have been given

you of the same nativity, and that which results by your addition, you must seek in the Table of Houses: and there where you find the same number of hours and minutes coming of the same addition, you must take to a right line the points and beginnings of the six houses, which you shall find marked: the which you shall direct upon your figure, beginning at the point of the tenth, and continuing towards the left hand.

The beginning of the other six houses, you must take the opposite signs; and if it happen that the number of houses and minutes, come to more than twenty-four hours, it is then convenient to subtract twenty-four hours of the same time, and the residue seek out as we have aforesaid.

If the hour of the same nativity, be upon the point of twelve hours of noon, you must take the houses in a right line of the degree of the ☉, in the table of your latitude, without making any other addition, or subtraction, and that when in the figure estimate: within the which, it is needful by all means to apply the moving of the ☿ exactly calculated, according to the vulgar cannons of the Ephemeris, for to verify afterwards your nativity by the hour of the conception. As follows.

Chapter 2: Of the verification of the hour of the nativity

Leaving the Animodar of Ptolemy and the meetings of Schoner, and all other uncertain ways (although they have their authors) to verify the hours of nativities, I will presently follow the method of Hermes, approved by long experience, and confirmed by Ptolemy in his *Centiloquium*, and by Abraham Auenesrus, by Alphonce Leopold, Haly, and other most expert astrologers. Hermes says, that the ascendant of a nativity, has been the place of the ♃ at the time of the conception; and that the ascendant of the conception, is the place of the ♃ at the hour of the nativity. Who would be more near certified of the hour & minute of a nativity, and of the true ascendant, it is convenient that you follow the doctrine of Hermes by the method following.

First of all that you look into the figure estimate, whether the ♃ be above the horizon or beneath. If she be above the horizon, count the distance that is between the point of the 7th house and the ♃: if she be beneath the horizon, count the distance which is from the 1st house unto the ♃, which distance of signs and degrees, you must search in the table that follows, under the title of the ♃, above the horizon or beneath, as truly you have found in said figure.

In a right line of the said distance, you shall find the time that the infant has remained within the womb of his mother, in a certain number of days, the which you must reckon from the day of your nativity backward; and

there where the number ends, you must mark the day of the conception, if the ♃ be found in the sign of the ascendant estimate. If you find her not in the same place, go backwards or forwards certain days of your account, until you have found the ♃ within the said figure. The day considered, and in what hour, go forward to the East point, the place where you have found the ♃ in the figure estimate, and at that hour you must calculate the moving of the ♃. For this degree and minute in which you found her, you must place it in the ascendant of your nativity.

And to know the hour in which the place of the ♃ of the nativity, rose to the East point at the time of the conception, take first the ouerthwart¹ ascension of the said place of the ♃, within the table of the directions of your country, in the book of John de Regiomonte, of the same ascension take away 90 degrees, (& add to the whole circle which is of 360 degrees, when the subtractions cannot be otherwise made) the residue shall be the right ascension of the height of the point of the Meridian circle: take afterwards the right ascension of the ☉, and take out by the subtraction of the right ascension of the said point of the Meridian, and add 360 degrees if it be necessary, & turn that which is left into hours and minutes, in giving to 30 degrees two hours, to fifteen degrees one hour, to one degree 4 minutes of an hour, to fifteen minutes one minute of an hour; by this means you shall exactly come to the hour of the conception, to which you must calculate the place of the ♃, and the same well calculated, put it to the point of the first house, in the figure of the nativity.

Divers for this verification do dress and garnish the motions of the planets four figures. One of that hour estimate of the nativity, the other, of the precedent conjunction or opposition of the brightness: the third, of the verification by the Animodar: the fourth, of the con-

¹**ouerthwart:** “contrary” or “perverse”

ception. Which besides the unprofitable and superfluous labour, err greatly, thinking to find out the time of the conception by the Animodar of Ptolemy, which experience from day to day shows to be false, and that it has no ancient author to maintain it, or has made mention of this new doctrine, being full of contention and disproved verity.

Table 2.1: Table of Child’s Time in the Womb

☽ above horizon use Asc			☽ below horizon use Desc	
Fig.	Deg.	Days		
0	0	273	indifferent abiding	253 ¹
0	12	274		259
0	24	275		260
1	6	276		261
1	18	277		262
2	0	278		263
2	12	279		264
2	24	280		265
3	6	281		266
3	18	282		267
4	0	283		268
4	12	284		269
4	24	285		270
5	6	286		271
5	18	287		272
5	29	288	long abiding	273

¹little abiding

Chapter 3: The manner to set down perfectly the figure verified

Having put to the point of the first house, the degree & minute of the ☽ of the time of the conception, take the ouerthwart ascensions of the said degrees and minutes: take out afterwards 90° of the said ascensions, and add thereto 360° , if otherwise the subtraction cannot be made: that which remains, shall be the right ascension of the highest point of the circle Meridian, which search in the table of the right ascensions, in the book of Alphonse, or of John de Regiomonte, &c. and put to the point of the 10th house, the degrees & minutes of the sign you find, answering to the right number of the said right ascension.

The point of the 4th is always against the sign and degree of the 10th. Likewise the point of the 7th, to the point of the 1st. The other houses sufficed, take the Ephemeris, because they do not desire exact calculation seeing that the most part of the astrologers, desire more to take the equal portion of the eclipse than of the horizontal section.

For to know the exact hour of the said figure, verify first the said right ascensions of the Meridian, and take from them right ascension of the ☉, that which remains, turn into hours and minutes, giving to XV degrees one hour, to every degree four minutes of an hour, &c. as we have said before. At this hour you must newly count the moving of the ☽, and of the ☉, & of the other planets: and upon this figure you must ground the parts and judgements astronomical.

Chapter 4: Of the parts of nativities

After you have well sought the planets in the said figure verified, you must consider their above certain proportions of the planets and parts of the heaven, taken of their distances, as follows:

4.1 The parts concerning the significations of the 1st House

The part of the quality of life, is taken by the distance of ♄ from ♏ counting as much space from the ascendant, as when the nativity is by day: for when it is by night, they take it to the contrary, the distance of ♏ unto ♄, following the natural order of the signs, counting likewise as much space since the ascendant.

The part of life by day and by night, is taken of the degree of the precedent conjunction, or opposition of the lights unto the ♃, counting from the ascendant.

The part of the Spirit (many do call the part of earthly things and secrets, the other, the part of things to come, the others, the part of the ☉) in the day; from the ♃ unto the ☉, from the ascendant, in the night to the contrary.

The part of the understanding, by the day, is from ♀ unto ♂, from the ascendant, at night to the contrary.

4.2 Of the 2nd House

The part of Fortune by the day, is from the ☉ unto the ♃, from the ascendant, at night to the contrary. Ptolemy does take it as much by day as by night, from the ☉ to the ♃.

The part of the goods as well by day as by night, is from the Lord of the 2nd house, to the said 2nd house, taken upon the quality of the eclipse, from the ascendant.

4.3 Of the 3rd House

The part of brothers, by the day, is from ♄ to ♃, from the ascendant, at night to the contrary.

The part of the love of brethren, by the day, is from the ☉ to ♄, from the ascendant, at night to the contrary. If ♄ is under the beams of the ☉, take ♃ in his place.

4.4 Of the 4th House

The part of the father, by the day, is from the ☉ to ♄, from the ascendant, at night to the contrary. This same is like the love of brethren: then if ♄ be under the ☉'s beams, in his place take ♃.

The part of inheritances and possessions, by day and by night, is from ♄ to the ♃, from the ascendant.

The part of fortune in tillage and sowing, by day and by night, is from ♀ to ♄, from the ascendant.

4.5 Of the 5th House

The part of infants, is as the part of the quality of the life.

The part of male children by day and by night, is from the ♃ to ♄, and is numbered from the ascendant.

The part of daughters, by day and by night, is from the ♃ unto ♀, and is taken from the ascendant.

4.6 Of the 6th House

The part of diseases inseparable, in the day, is the distance of ♄ to ♀, and it is cast from the degree of the ascendant, and in the night from ♀, which is contrary.¹

The part of servants, by day and by night, from ♄ to the ♃, is from the ascendant.

The part of prison and captivity by day, from the lord of the place of the ☉, to the ☉, and is reckoned from the ascendant. By night, from the Lord of the place of the ♃, to the ♃.

If the ☉ by day, or the ♃ by night, be in their proper houses or exaltations, they shall be signifiers of this part.

4.7 Of the 7th House

The part of the marriage of men, by day and by night, from the ☉ to ♀, is from the ascendant.

The part of the marriage of women, by day & by night, from ♀ to ♄, is from the ascendant.

The part of marriage common to men & to women, by day and by night, is from ♀ unto the point of the 7th house, accounting from the ascendant.

The part of kindred, by day and by night, from ♄ to ♀, is from the ascendant.

The part of discord & agreement, by day, is from ♂ to ♄ from the ascendant: by night to the contrary.

¹Same as Dorotheus' Lot of Chronic Illness, from ♄ to ♀ the reverse by night; with the result cast from the Ascendant.

4.8 Of the 8th House

The part of death, by day and by night, from the **♃** to the degree of the 8th house, taken upon the equality of the eclipse accounting from the place of **♎**.

The part of the mortal planet by day is from the lord of the ascendant, to the **♃**, from the ascendant, by night to the contrary.

The part of the perilous year of death, or poverty, or of any other misfortune by day and by night, is from **♎** to the lord of the fore-said conjunction or opposition of the light,¹ from the ascendant.

The part of all envies, by day, is from **♎** to **♂**, by night to the contrary, accounting from the place of **♂**.

4.9 Of the 9th House

The part of faith and of religion by day, is from the **♃** to **♂**, from the ascendant, by night to the contrary.

The part of ways by land by day and by night, is from the lord of the 9th to the ninth, taken upon the equality of the eclipse, from the ascendant.

The part of travel by water by day, is from **♎** to 15 **♋**, he shall be signifier of this part, with the ascendant.

4.10 Of the 10th House

The part of nobility by day, is from the **☉** to 19 **♊**, accounting from the ascendant, by night, from the **♃** to 3 **♏**. If the **♃** by night be in the said degree of **♏**, or the **☉** by day in the said degree of **♊**, they shall be signifiers of the said part.

¹Think he is referring here to the ruler of the pre-natal syzygy or SAN.

The part of government by day, is from σ unto the \mathfrak{D} from the ascendant, by night to the contrary.

The part of Magistrates, as the part of the understanding, written upon the first house.

The part of conquest & victory, as the part of father.

The part of sudden advancement, by day, is from \mathfrak{h} to the part of Fortune, from the ascendant, by night to the contrary; if \mathfrak{h} be burned, take \mathfrak{L} in his place.

The part of estimation, by day and by night, is from \mathfrak{X} to the \odot , accounting from the ascendant.

The part of governments and seats of war, by day, is from σ to \mathfrak{h} , from the ascendant, by night to the contrary.

The part of the profession and action, by day and by night, is from \mathfrak{h} to the \mathfrak{D} from the ascendant.

The part of honour proceeding of the profession, by day and by night; is from the degree of the \odot , to the degree of the 10th house, from the ascendant.

The part of the industry of the hands, by day, is from \mathfrak{X} to \mathfrak{F} , from the ascendant, by night to the contrary.

The part of the seat of Merchandise, by day, is from the part of the spirit, to the part of Fortune, from the ascendant, by night to the contrary.

The part of felicity and profit, by day, is from the part of Fortune to \mathfrak{L} , from the ascendant, by night to the contrary.

The part of the mother, by day, is from \mathfrak{F} to the \mathfrak{D} , from the ascendant, by night to the contrary.

4.11 Of the 11th House

The part of friends, by day and by night, is from ☿ to the ♃, from the ascendant.

The part of praise, by day, is from ♃ to ♀ from the ascendant, by night to the contrary.

The part of honourable companies, by day, is from the part of Fortune to the ☼, from the ascendant, by night to the contrary.

4.12 Of the 12th House

The part of enemies by day, and by night, is from the Lord of the 12th house to the said 12th taken upon the equality of the eclipse, from the ascendant.

The second part of enemies, as the part of diseases inseparable, written in the 6th house.

The part of pain, travel, and affliction, by day and by night, is from the part of spirit, to the part of Fortune.¹

¹Presumably projected from the ascendant.

Chapter 5: Of the latitudes and aspects of the Planets

Having applied the planets in the said figure, and ordained as we have said in the former chapter, the parts proceeding of the proportions of the said planets, you must consequently draw out of the Ephemeris their latitudes, and put apart all the aspects which is among them, and towards the said parts and 12 houses; also the radiations, after the last proportion of the book of directions of John de Regiomonte: upon the which note, that the aspects opposite (♁) have always divers latitudes to them of their planets, although they keep the same number. As if ♄ had 2 degrees of latitude septentrionall, his opposition has 2 degrees of latitude meridionall.² The quadrant aspect (☐) has no latitude, for it falls always upon the ecliptic.

The Trine (Δ) aspect retains the half of the number of the latitude, in contrary part: for if a planet have one degree of latitude Meridionall, his trine shall have thirty minutes of latitude septentrionall. The Sextile (✕) retains the same side, with the half of the number. You must also note, that these aspects of ♄, and of ♀, do not extend but unto 9°, or for the most longest to 12; those of ♂ to 8, or for the most part to 10. The ☼ extends his beams to 15°, ♀ and ☿ almost to 8. The ♁ to 12, the head & tail of the Dragon, likewise extend their forces to 12°.

Moreover, it is to be noted, that the ♁ is a plain aspect

²septentrionall: northern, meridional: southern.

and perfect enmity: the ☐ of less enmity: the Δ of perfect love: the ✕ of imperfect love. That which always receives exception in ♄ and ♀, (of the which ♃ and ☐ aspects) profit the ☉ & the ☾ with reception, or without reception, and to others also with reception.

Chapter 6: Of the fortunes and infortunes of the Planets and parts of Heaven

After this, you must consider the forces & weaknesses of the planets, parts and houses, and conferring the ones significations with the other, you must collect the fortunes and misfortunes of every place as follows.

6.1 Here follows the infortunes

The planets and other places of the Heavens, be called unfortunate, when they be burned under the beams of the ☉. Burnings are called ♄ and ♋, when between them & the ☉ they have less than 12°. ♀ when he is burned of the ☉, has at least 11 1/2°. ♀ and ♋, when they be near the ☉, 11°. The ♄ when she is not burned, by 13°.

And yet you find other termes, when you will take a planet for to give the years. Then the three superiors are esteemed burnt, because they are near the ☉ by 15°, and if they be occidental. For when they are oriental to 10°, they are burnt from the 10 unto 15° under the beams. ♀ and ♋ occidental near to the ☉ by 7°, or oriental by 5, be burned, from thence to 12° under the beams. The ♄ near by 12° is burnt, from thence to 15°, under the beams. And you must note, that the said accidents are not hurtful when they fall in the signs of ♉ and the Lion (♌).

Unfortunate also are the planets, when they go back-

ward, and when they be joined with ♄ or with ♀: or when they receive equal aspects of them.

When they are joined with any fixed star of violent nature.

When they are in their detriments or falling, (that is to say) in places opposite to their houses or exaltations.

When they are in their declining houses.

When they are first standers, (that is to say) when they be in the degree and minute wherein incontinently they begin to go backward.¹

When they are in the way of burning, which begins at 19 ♌, and ends in 3 ♍.

When they be with the tail of the Dragon.

When they are joined with a backward planet, or otherwise unfortunate.

When they are peregrine, without being received. They are called peregrine, when they have no dignities or place where they be. Of the reception we will speak afterwards.

When they be meridionall descendants.

When any of the three superiors are occidental, or ♀ & ☿ oriental, when they be in evil aspects of the ☉.

When they do not regard any other planet.

When they be opposite to the Lord of the sign where they be.

When they be set, (that is to say) between two evil planets, although they have 30° of distance.

When they be in evil houses or terms.

¹When they are at the 1st Station, about to go from direct to retrograde.

When they be in the 12th sign of their principal houses.

When they be under the horizon in the day, or above the horizon by night: if they be diunals, as ♄, ♀, and the ☉.

When they be above the horizon in the day, and beneath at night. If they be nocturnals, as ♂, ♀, ☿, and the ☽.

When they be in signs and degrees feminine, they be masculines, or in signs and degrees masculine, they be feminines. Feminines are ♀ and the ☽, ☿ androgynous, the others are masculines. When they be in degrees which are called *Azemenā*,¹ or in degrees stinking, dark, or smokey. That which is marked in the ephemeris, in the table of the dignities of the planets.

6.2 Infortunes particular to the Moon

When she decreases.

When she is within the 8th house, out of her principal dignities.

When she is within the 7th, and that as to the life. And as for any other significations she is not infortunate in the 7th.

When she is in the xix [19] degree of a sign.²

When she is slack in her course, (that is to understand) when she goes in 24 hours, less than 13° 11'.

6.3 The fortunes of the planets

Fortunate be the planets, and other places of heaven, when they be in angles, or at the least in houses succe-

¹**Azemenā:** made of ash.

²He may mean the 29th degree here.

dent.

When they be in a good aspect of ♃, or of ♀, or at the least in evil aspect with reception.

When they be joined to the ☉ within 16 minutes.

When they be in a good aspect of the ☉, of the ♃, or of ♀ fortunate.

When they be joined with any fixed star of a loving nature.

When they be direct, or at the least, in the 2nd station, (that is to understand) when they be in degree and minute, in which begins incontinently the direction.

When they be within their proper houses or exaltations.

When they be in their triplicity and term together, or triplicity and face together.

When they be in houses, wherein they naturally take pleasure, as ♀ in the ascendant, the ♃ in the 3rd, ♀ in the 5th, ♂ in the 6th, the ☉ in the 9th, ♃ in the 11th, and ♁ in the 12th.

When they be in any of their dignities, or if they be peregrine, when they be received. Received; that is, the planets, which receive aspect of him, which in their place has at the least four dignities, the which reception is fortunate, when she is made of a good aspect.¹

At all times the receptions of ♃ and ♀ be always favourable, although they be not made of good aspects.

When they mount to the highest part of their circles.

¹Don't remember coming across this before, peregrine planets are usually seen as debilitated which implies they can impede by aspect.

When they be septentrionals [northern], principally ascendants.

When any of the three superiors is oriental, or ♀ and ☿ occidental.

When they begin to go from the beams of the ☉.

When they be in houses or terms of favourable planets.

When they be above the horizon in the day, or under the horizon in the night, if they be diurnal.¹

When they be under the horizon in the day, or above the horizon in the night. If they be nocturnal.²

When they are in signs and degrees masculine, when they are masculine, or in signs and degrees feminine, when they are feminine.

When they be in degrees fortunate & clear degrees, which are called lucid.

6.4 Particular fortunes of the Moon

When she increases.

When she is within the house or exaltation of the ☉.

When she is very swift in her course, (that is to understand) when she goes more than 13° 11' in 24 hours.

¹Diurnal planets are the ☉, ☿, ♄, and ♀ if he rises before the ☉.

²Nocturnal planets are the ☿, ♀, ☿, and ♀ if he rises after the ☉.

Chapter 7: If the Child shall live or No

All this above considered, you must first look, whether he that is born, is for life in this world or no. That which principally will show vs the light of the time, (that is to say, the ☉ by day, and the ☾ by night) are the Lords of the triplicity of him and the ascendant with his Dominator.

When Dominator of the ascendant, shall be unfortunate by the Lord of the 8th house, the child cannot live: and less, if the Lords of the triplicity of the temporal light be unfortunate.

When within the 1st house shall be any fixed star of violent nature, or any ill fortune, (that is to say, ♄ or ♂) without having at the least four dignities, and the temporal light shall be unfortunate, the child shall die quickly. If you find not any fixed star of amiable nature, or if ♀ and ♁, or the ☉ or the ☾, do not communicate unto him their beams. For and if the aspect be of love, or of enmity with reception, the child shall live.

If the Dominator of the ascendant be burned, the child shall die before 9 days be accomplished, and more sooner if he be burned within the 8th house, or in this estate, if he be joined with the Lord of the 8th. Except when he is burned in his own house or exaltation, or within the house or exaltation of the ☉.

When the ☾, being the temporal light, shall be unfortunate within the 1st house, without any aspect of the fortunes, & without the conjunction of any fixed stars of

amiable nature, the hope of life shall not be great.

When the ☿ shall be unfortunate within the 4th house, and he that has the misfortune shall be also unfortunate, & out of his principal dignities, the infant cannot live, & the mother shall be in great danger of death at her deliverance, and principally if the ascendant be the house or exaltation of the ☿.

When the infortunes are conjoined within the 8th house, it signifies a very short life: except when ♂ and ♀ be in ♄.

Many joint planets within the 1st house, bring not good testimonies of life, although they be all fortunate.

When the Dominator of the ascendant, and the temporal light, and the Lords of their triplicities be not altogether unfortunate, the child may easily live.

Chapter 8: Of the Giver of life, the Hyleg

The giver of life is taken out of the principal places of the figure (that is to say) of the ☉, of the ♃, and of the Ascendant, of the part of Fortune, & of the degree of the last conjunction or opposition of the lights; which having well noted, we consider first, if the nativity be diurnal or nocturnal. For if she be diurnal we begin at the ☉, the which within the 1st, 10th, or 11th house, in a masculine or feminine sign, shall be fit to give life, if it have any giver of time¹ that does regard it: If it be in the 9th, 8th, or 7th house, it may also be the giver of life, if it be in a masculine sign, and not in a feminine: in other places it cannot be the giver of life, but by constraint. It is always necessary for such an act, that the giver of time regard the giver of life, otherwise, the said giver of life shall be as a person that has good will to do his friend good & has not the wherewithal.

And so when the ☉ shall be without aspect of any giver of time, you must leave it there, & go to the ♃, which may give the life within the 1st house, in the sign masculine or feminine, and within the 10th, 11th, 7th, 4th, 5th, 2nd and 3rd house, in signs feminine, not masculine, receiving aspect of the giver of time.

If the ♃ has not all the said conditions, you must come to the degree of the Ascendant, if the nativity be conjunctional (conjunctional is said the nativity, before which

¹Explained in chapter 9.

lastly the lights have been conjoined) and if the said degree receives aspect of his giver of time, he shall be giver of life, otherwise not.

Wherefore you must examine the part of Fortune, which shall give life in the angles and houses succeeding, with the aspect of the giver of time, otherwise you must come to the degree, to which lastly the lights have been conjoined: which within the angles or houses succeeding shall be giver of life, if he receive aspect of his giver of time.

It is here necessary that the giver of time have dignity of house, or exaltation in places of the part of Fortune, and of the said degree conjunctional. By this order you must seek the giver of life, when the nativity is conjunctional. When she is preventional (preventional is said, afore which lastly the lights have been opposites) after you have considered the ☉ and the ♃, you must consequently contemplate the place of Fortune, more than the degree Ascendant, and lastly the degree of the opposition of the lights, & see that it have 2 degrees in the opposition, one of them of the ☉, and the other of the ♃. The astrologers command to consider it, that at the time of the opposition it has been in the 1st house, or elsewhere above the horizon.

When the nativity is nocturnal, we follow the same order, (except that first we consider the ♃, secondly the ☉, &c.) This giver of life, when either by direction, or by profection, or by other way, meet any evil aspect of the infortunes, or of the stars fixed of violent nature, or any of the notable conjunctions, or eclipses of the lights, it causes them some sickness, and very suddenly brings death, when the fortunes do not intermingle the favourable beams.

Chapter 9: Of the giver of years, the Alcocoden

The giver of time or giver of years, is the same that has dignity of house, exaltation, triplicity, or term in the place of the giver of life. As if the ☉ were in the 11th in the sign of ♈, (there where he may be giver of life,) and ♄ were in the sign of ♊, he shall regard the ☉ by ♄ aspect, and look that he have dignity of the house of the sign of the ☉, he shall be giver of years.

It is then necessary, that these two things concur together, to the end that one planet be giver of years, that is to say, that he has dignity nevertheless of term (for the dignity of face is not sufficient enough for one so great effect) in sign and degree, in which shall be the giver of life, and that he regard the said giver of life, of one aspect or another.

This giver of time, well lodged upon the point of the angles, gives him old years, in points of the houses succeeding: is means, is cadents, is smallness, and for as much as he shall be long from the beginnings of the said houses, so much more or less he must diminish the number of his old years, means, and smallness, after the difference taken of the next house with the difference of years. And first of all it be within any angle of heaven, not always to the first point, you must proceed also, and take in the first place the distance of the said angle, and of the next house succeeding. Note afterwards, how many degrees the said giver of years is from the point of the angle. Then take the difference of his old years and means, multiply this

difference by the number of the said elongment, and part it by the distance of the said angle, & of the house succeeding: that which results, take for the exact number of the years of life, promised by the said giver of years.

If he be within any house, succeeding out of the points and beginnings of the same, you must first take the distance of the house succeeding, and of the next cadent: then note how many degrees the said giver of years shall be elonged from the point of the said house succeeding; afterwards take the difference of years, means and smallness, the which multiply by the second number, and part it by the first: the residue shall be the time of life which was promised by the said giver of years.

If he be in cadent houses it shall be upon the points of them, or after, he gives but only small years: except when he is within 5° near to the point of the said angles, & then you must reckon as it follows. Take the difference of old years, and smallness of the planets that give the years, and divide then into 5 parts; afterwards look in which of the said 5° shall be the said planet. For it it be in the first and most near the point of the angle, (that is to say) if he be elonged from the said angle one degree only, then it is convenient to take out of his olde years, one of the said 5° parts: if he be elonged by 2° you must make out 2 parts: if he be elonged by 3° , you must subtract 3 parts, &c.

You must note that the ♃ in the 8th gives but small years. And that the ☉ within the 9th and ♋ in the 11th and ♎ in the 5th and ♏ by the whole ascendant, and the ♃ in the 3rd give their old years as perfectly, as if they were upon the points of the angles: for they be places wherein principally they do rejoice. ♋, ♎, and ♏ within the 9th give their years indifferent: and the ♃ in the 11th gives them old. ♊ in the 6th and ♏ in the 12th they are indifferent, because in the said places they greatly delight

themselves: wherefore if they were not evil, they would give old years.

Upon this propose it is convenient also to note, that one burnt planet cannot be a giver of years: and the ♄ in the prime of the beams of the ☉, cannot give life nor time. If a planet, which otherwise may be a giver of years, be burnt in his proper house or exaltation, receiving there the ☉, causeth the ☉ to take the charge to be the giver of years. If it come to pass that the ☉ or the ♄ be in their proper houses or exaltations, they may be givers of life & time together, with out need to desire aspect of any other planet.

If one place being significator of life, have many givers of years, we will take him that has most dignities in the same place, and if they be equal in dignities, we will take him that has his aspect most whole, and his beams most nearest the said giver of life. If they find two or three or many givers of life, that have their givers of years, they must always consider and direct, as the first and principal, following the years of the planets.

Table 9.1: Old, Mean, and Small Years of the Planets

Old Years	Mean Years	Small Years	Of	
57	45	30	Saturn	♄
79	45	12	Jupiter	♃
66	40	15	Mars	♂
120	69	19	Sol	☉
82	45	8	Venus	♀
76	48	20	Mercury	☿
108	66	25	Moon	☾

Chapter 10: Of the augmentation and diminishment of years

They which augment the number of the said years, are ♄, ♀, the ☉, the ♃, & ☿ fortified; which fortunately regarding the giver of years, with an amiable aspect adding to their small years, (that is to understand) the ☉ 10 and 9, ♀ 8, the ♃ 25, &c. Likewise if the giver of time be conjoined with any fixed star of amiable nature, it takes of the said star the number of the small years of the planet, of which the said star holds his nature.

If the said planets regard the giver of time with an equal aspect with reception, they add as before, which they do not when they have no reception: Except ♄ and ♀, that in every sort of aspect, with reception or without reception, always adding to their small years, for to see that the giver of time be not ♄ or ♂, towards which the reception is necessary if the aspect be of enmity.

The said planets evilly placed and infortunate, in the place of the whole small years, in adding the half, or the third, or fourth part, or certain number of months, of weeks, or of days, according to the greatness or smallness of their infelicity. The amiable aspects of ill fortunes, with reception, give their years small: without reception, they do neither good nor evil.

If the giver of years be retrograde or meridional descending, or in his fall or detriment, or in the way burned, that takes from it the fifth part of that which he had given

being otherwise disposed. That which happened also to the 3 superior planets, when they be occidental, & the ☽ when she decreases, and when she is in the 29th degree of a sign, and when she is slack in her course. The ☼ regarding the ☽ with the aspects of enmity without reception diminish.

☿, ♂, or ♀ deprived, looking to the evil aspect of the giver of light they take away the number of their small years: Except they recover; for then by ♀ they do but half the evil: by ☐ aspect, they diminish but the 4th part. The tail of the Dragon taken from the ☽ 12 years, I have found it often by experience, that the fortunes (that is to understand, ♄ & ♀) or the ☼ and the ☽, and ♀ fortunate in the 1st house, or near to the giver of life, adding to their small years, although they do not regard the giver of time: and to the contrary, that the infortunes in the said places, take away the small years, without regarding the said giver of time. Except when they were well honoured in the said places, or when they were Lords of the nativities.

Chapter 11: Of the Lords of the Nativity

You must take the Lord of the Nativity, out of the places of which we have taken the giver of life, (that is to understand) of the place of the ☉ and of the ♃, of the degree of the Ascendant, of the part of Fortune, and of the degrees of the preceding conjunction or opposition of the lights.

Of all these places likewise it is to be considered, what planet has most dignities, for he shall be Lord of the Nativity, that which the giver of years shall signify the time of our life, according to the situation & felicity or infelicity, as we have before said of the giver of years. And if the one give more than the other, you must take the difference of both, and the half add or diminish according as shall be necessary.

Ferrier inserts an Essential Dignity Table here, one that uses the Egyptian Terms and the standard Domicile, Exaltation, Detriment, Fall, and Face rulers; however, of his Triplicity Rulers, only Air and Water are from Dorotheus, Fire and Earth differ:

Element	D	N	P	
Fire	☉	♄	♂	
Earth	♃	♀	♁	
Air	♁	☿	♄	(Dorothean)
Water	♀	♂	♃	(Dorothean)

He also gives the standard dignity point assignments: Domicile, 5; Exaltion 4; Triplicity 3; Term 2; Face 1.

Chapter 12: Of the understanding and manners of a Man

How to know the felicity or infelicity of the Spirit, & the nature of the same, you must look in the place of ☿ and of the ♃, the planet that in these two places has the most dignities, shall be signifier of the spirit. Which if it be ♄ well disposed, shall signify the man of a great and profound knowledge, of good counsel, and of good gravitas or strong opinion: close, secret, solitary, dissembling his good and evil, a lover of just men, and of good age: rejoicing upon the treasures, heritages and labouring; holding discourse of antiquities and of great affairs, admirer of buildings. Sometimes a little merry, incontinent sad: sometimes laughing or murmuring by himself alone, a little slothful, a little envious, and not always keeping his promise.

If he be unfortunate, he shall be noted envious, sad, solitary, fearful, melancholy, faint-hearted, a raylor,¹ jealous, a malefactor, evil, a blasphemer, a liar & deceiver, a usurer, & holder of opinions: rejecting the counsel of others: fearing that all the world does deceive him: uncivil, a villain, a slouine,² dishonest, flying the company of men unless it be to deceive them, and to draw any profit, having no other friend but his villainous gang, using sometimes sorcery.

¹**raylor:** possibly some who rails against the world, a scold.

²**slouine:** possibly someone who moves slowly or is slow to act.

If ♋ signifies of the spirit, well disposed, shows the man sweet, courteous, honest, gracious, amiable, faithful, pitiful, liberal, of good behaviour, of good heart & good love: following nobleness and all honesty: loving God, abounding in friends, dreaming always upon some virtuous thing, and withdraws himself sometimes solitary, to think upon some goodness: using in all and by all his affairs, a great equity, prudence and modesty, having great courage to accomplish.

If he be unfortunate of himself, and not to meet with other stars, in the place of good love, he will give sometimes foolishness in the place of honesty, pride in the place of liberality, prodigality in the place of loving good will, does yield him an hypocrite, seeming to follow nobleness, when indeed he will dispraise the world: in the place of honesty, it will make him dream of tyranny.

If the said ♋ be unfortunate of other planets and not of himself, he takes their vices, and covers them with his said virtues in manner of an evil hypocrite.

If ♂ well fortunate be the said significator, he shall cause the man to be of a high courage, hardy, ireful, furious, a hazarder, a conducer of wars, & the first in business, and only in deeds and cogitations given to arms: strong, stubborn and mighty, trusting too much to his own puissance, not fearing any peril, and blessed in all his deeds.

If he be unfortunate, it makes the man timorous, a thief, a liar, blasphemer, mutinous, cruel, a murderer, hardy, proud, arrogant, not to be born withal, despising his own proper goods, and the goods of others, using force and violence against his parents, and against all the world: a devilish man, without shame, without counsel, without virtue, without love, without any fear or reverence of God, furious, seditious, given and prompt to mischief.

If the ☉ be significator in his good disposition, it

makes the man mannerly, wise, prudent, of good counsel, a lover of nobleness, following glory and honour, given to justice and governments of towns and cities, loving hunting, worthy, of a great estimation. If it be unfortunate, it shows great pride, excessive ambition, and tyranny, and does nourish the thought.

If ♀ signify the quality of spirit in good disposition, it makes the man pleasant, merry, dancing, laughing, content, amiable, gracious, of good conversation, and a little jealous. If unfortunate, it makes the man frowning, and too merry, of evil maintenance, using dishonest words, given to voluptuousness, and jealous of that which belongs not to him.

If ☿ be fortunate, it gives good understanding, good memory, great perseverance, great subtlety of spirit, good discourse of reason, full of wit, very apt to know maths, and the secrets of nature; it makes the man a poet, an orator, well spoken, writing well, and a great trader. If it be evilly disposed, it makes him presumptuous, of little knowledge, with great estimation of his person, inconstant, a liar, a mocker, a deceiver ordinarily, fine, fanatical, and vicious.

If it be the ♃ that is fortunate, she makes him that is born, pacified, modest, of good heart, of good will, and easy to endure anything that one will do. Unfortunate does show inconstancy, lightness of spirit, faint-hearted, prodigal, faithless.

If the said signifiers, are not greatly fortunate or unfortunate, it is a convenience to rebate the said significations good and vicious, after the quality of their good and evil dispositions.

If any planet be participant in the signification of the manners, or if it have great communication of aspect with the principal significator, then considering the vices and

virtues of him, that (according to his good and evil disposition) we do join them to him which gives the principal. As if ♄ well disposed, be principal significator, and ♀ infortunate participant, or regard ♄ of one whole aspect with reception, then it is convenient to mingle some little of the nature of ♀ infortunate, with the significations of ♄ fortunate.

The astrologers do advertise us, that if the Lord of the Ascendant be well placed, and the said significator of manners evilly disposed, you must more consider upon that which the Lord of the Ascendant signifies, than upon that which the said significator does promise. Moreover, they consider more particularly, the place of ☿ and the ♃, and the aspect which they make and receive.

If ☿ be in the ascendant, it makes the man ingenious, and of great and profound knowledge, a great philosopher, a mathematician, an orator, a poet, a divine; principally when he is in the place in which ♄ has at the least 4 dignities, or when he receives aspect of ♄.

☿ in the 12th, receiving aspect of the ♃, has very near as great force for to give wit and knowledge, as if he were in the 1st. And where that ☿ is, if he regard the ♃, and both two, or the one or the other, regard the ascendant or the Lord of the ascendant, this is a sign of a good and subtle spirit. And if ♄, ♅ and ♀, or other planets, do communicate to him their favourable beams, if they mingle their good virtues, if they regard the evil aspect, they intermingle their vices: except ♅ and ♀, which of evil aspect do never annoy them, and less when he has reception.

If the ☼ be temporal light, it may signify the quality of spirit with the ♃ and ☿ in the form above said. If ☿ be occidental within the house or exaltation of the ☼, having aspect of the ♃, or of the ascendant, or of his Lord, it is the sovereign sign of good and high spirits, of men of all

knowledge, given to great enterprises and virtues, as poets, orators, mathematicians, counsellors, administrators of commonwealths, and governors of realms: principally when he is fortunate in every angle of heaven.

☿ within the 7th house fortunate, gives good understanding, and ripe judgement: it makes the man subtle, watchful, and of good counsel, with great craft to govern his affairs. ♀ in the 9th or 3rd house, gives knowledge and contemplation. The part of understanding of the spirit with their Lords fortunate, signifies good spirits and good manners.

♂ in the sign of ♋, does not any way lose learning: the contrary happens, when he is in the sign of ♏ and of ♊, by all the places of the figure of heaven. ♎ within the houses of ♋, is always contemplative: ♂, a little deceiver. ♀ within the houses of ♎ fortunate, is always studious, within those of ♂, he is full of evil words, and often false.

When the lights and significators of manners shall be oppressed with ill fortune, the child shall be of a very strange and perverse nature. The ☾ opposite to the ☼, makes him hate all men. If the ☼ and the ☾ with the ascendant and his Lord, be all in feminine signs, the manners of him shall be feminine, and he shall be a man of little heart. If they be in signs masculine at the nativity of a woman, her deeds shall be manly, and she shall be a woman of great enterprise.

If ♀ be in the sign of the lion, or under the beams of the ☼, or in conjunction or other aspect with ♂, she makes that the man shall be suddenly stricken in love. And if in that estate she be within the 1st or 10th house, without any aspect of ♎, he shall be voluptuous without having shame; and when she shall be in the sign of ♏, the aspect of ♎ towards ♀, gives always chastity, and love of virtue.

Chapter 13: Of riches and poverty

For the riches and poverty, it is convenient first that you look to the 2nd house, for if she and her Lord be fortunate, we say that the child shall be rich, and if they be unfortunate, he shall be poor on that side. Then afterwards you must consider the part of Fortune, which with his Lord well disposed, promises great store of goods, without other witness. If they be evilly disposed, you must come to the part of goods which with his Lord fortunate enriches, unfortunate gives nothing. Likewise you must judge the part of felicity and of his Lord. And that thing which the other places signify, you must always have recourse to the natural significator of riches, which is ♄, which well placed and fortunate, gives goods in abundance: principally if he be Lord of the nativity, or Lord of the hour, or of the ascendant, or of the 2nd house, or of the part of Fortune, or of the part of goods, or of the part of felicity, or of the temporal light, or of the 10th house, otherwise he gives nothing.

When the above said significators shall be unfortunate, the child cannot be rich, if the 10th house (of which we will speak hereafter) does not promise him some good luck. Men find also often by experience, that when a planet is within his own house or exaltation, or in his joy, (without being unfortunate, or else where environed with the fortunes or their beams) that he gives goods, although he be not significator of riches. If in the 4th house be his lord or other fortunate planet, he promises inheritances.

If any fixed star of the first or second greatness be joined to the temporal light, or to the degree ascendant, or to the points of the other angles, or to other planets in the said places placed, she does raise the man of base estate, to great authority and honour: and if he be of the race of princes, it will may him a puissant¹ Lord and King.

When a like planet shall be Lord of the ascendant, & of the 2nd house, the child shall be covetous of money & gain, as that which happens when ♄ is ascendant. When the Lord of the 2nd house shall be within the 1st, the goods come without labour. Likewise when the Lord of the 2nd house gives strength to the Lord of the ascendant. When the Lord of the ascendant shall be in the 2nd, the goods shall not come without travail: nor when the lord of the ascendant shall give strength to the Lord of the 2nd. ♃, ♂, ♄, depraved, the ☉ and the tail of the Dragon, within the 2nd, destroy the man, and disperse his goods; except when they have at the least four dignities, or when they be received.

When the Lord of the ascendant shall regard with evil aspect the 2nd house, or the part of goods and of fortune or their Lords, the child of his own proper will shall disperse his goods. If the Lord of the ascendant be unfortunate in the 2nd house, the child shall be too large a giver, and prodigal. If any misfortune have domination upon the ascendant, and in the 2nd, the child shall be destroyed by others, which shall destroy his goods and rob him. When the said significators of goods shall be unfortunate, the child shall be all his life in pain and travail, without any advancement or profit.

Abraham Avenesre says, that if the Lord of the 2nd be burnt, and ♄ evilly disposed, that the child shall always be poor. And Hermes says: when the Lord of the profession

¹**puissant:** means ‘mighty’, ‘powerful’, or ‘strong’ (a word the English borrowed from the French.)

(of which we shall speak in the 27 chapter) shall be burnt, or retrograde, or in the 6th or 12th house, and not any planet regarding the ♃, the child shall seek his living from door to door like a beggar. ♃, ♀, and the head of the Dragon in the 2nd, always enrich. ♀ in the 5th promises some good. The ☺ in the 9th fortunate, gives benefices, or other goods of the side of the men of the church. ♂ in the 6th well disposed, gives good or nourishment to beasts, and exercise of physic. The ☺ in the sign of ♏, will never suffer the child to be poor.

Four planets in their falls or detriments, do show great miseries, as it was in the nativity of John Duke of Saxony, who was taken prisoner of Charles V. This good Duke had 3 planets in their detriments, and one peregrine.

Chapter 14: By which means riches and poverty come

Having well noted the places which promise and bring riches, in regarding the situation of the said significators, we will know by what means ought to come the good and evil. For if the significator be in the 1st house received and fortunate, it easily enriches the person by his industry and proper labour: and if he be in the said place unfortunate, it is that his industry and labour does profit him nothing; and the sooner from thence to loss and damage.

If he be in the 2nd house well disposed, it profits to talk with merchants, and lend merchandise & money, and of them make gain. And if he be there evilly disposed, the said business brings great damages.

If he be within the 3rd house fortunate, it brings the goods from the side of brothers and sisters, and cousins & allies, or from the side of the men of the church in taking charge of their affairs: or to traffic here and there about his country.

If he be in the 4th well placed, he is enriched by inheritances & goods of our fathers & predecessors, of laborings & tilling of the ground, of houses, & oftentimes does meet with treasure.

If it be within the 5th, it profits to be a good dancer, a good player, to be brave, gracious, pleasant and delightful, and sometimes to be voluptuous: always well, because of god-fathers and god-mothers, and of their proper children; or because of gifts, or to make some voyage and do

some embassy.¹ Those things that come appertaining to bravery and voluptuousness, and making ready delicates, odours, & perfumes, of this house they very suddenly draw their profit.

If the said significator be in the 6th well placed, he shall make his profit in nourishing, and buying and selling of sheep, muttons, and other small beasts, or shall become rich by the diligence and faithfulness of his servants, or shall gain by the exercise of physic. The jailers and others which have the charge of prisons, draw oftentimes their profit from this house.

If the significator be in the 7th fortunate it promises great good of the side of women, by marriages or like agreements: and oftentimes to have pleaded & gained his suit in law, or having been in the wars and pilled² the enemies.

If it be in the 8th well disposed, it gives a great dowry and great good, because of women, and sometimes heritages, of the which he shall not greatly think of.

If it be in the 9th fortunate, he shall be enriched of the goods of the church, or by traffic & travelling in strange countries.

If it be in the 10th, he shall have his profit of the side of Kings, Princes, and Lords, and be made of them Governors of towns, and honourable officers; or be enriched by their own vocation and profession.

If it be in the 11th in good disposition, he profits by reason of friends, and by favour of men in authority. If it be in the 12th, fortunate, it gives gain by nourishing and selling of horses, mares, oxen, kyne³, camels, and other

¹**embassage:** diplomatic missions.

²**pilled:** plundered or robbed.

³**kyne:** the Old English translator says it means “kin” or “kindred” so possibly, here, refers to large animals similar to horses or oxen.

great beasts: or to have charge of prisoners: of the persecution of enemies, with profitable victory in the end; as oftentimes it happens to some, which accusing others, and cannot prove the crimes intended, be condemned to make a good amends to the party: after all which persecution, the party does find himself content.

♄ by himself, enriches by heritages & labours, nourishing of all cattle, and with trading with ancient men, or with countrymen, mariners, & other vile men: in corn, wines, oils, fish, oats, rosen, allum, leather, tiles, stones, plaster, chalk, lime, and such merchandise.

♃ by offices, benefices, and business of men of the church, and all gains that are made without deceit. Except when he is unfortunate, for then under the shadow of virtue, he does his affairs craftily.

♂, by wars, suits, or thefts, or by slaughter, and selling of cattle: or if it be in aspect of ♀, by physic.

The ☉, by honourable offices, dignities & Lordships, by great credit, by charges to keep and gather the money of princes and commonwealths.

♀, by music, pleasure, grace and virtue, by bravery, by play, and sometimes by voluptuousness, and sometimes to serve some great Lady

♆, to speak well and write well, and to be very skilful, to be a secretary, a register, a poet, an orator, and a good advocate, to be a geometer, mathematician, astrologer, and a good trader.

The ♃ for voyages, navigation, wandering, and trading in far countries, to have the charge of small affairs of the commonwealth.

If the said significator be unfortunate in the same places, they bring damage and interests, and if they be within the houses of ♄, ♃ or other planets, we judge the

profit & interest after the nature of ♄, ♃, and other planets which shall be lords of the same places.

Chapter 15: Of when the riches and damages shall come

The said riches shall come, when the significators of goods shall meet by direction, in body or in aspects of amity. As if ♀ in some nativity promises goods, they shall come when ♀ by direction shall touch the place of ♄, or the degree of the 2nd house, or the part of fortune, or their good aspects: likewise you must judge of damages in goods. For when a significator of damages and interests does meet by direction a significator of goods, or his aspects of enmity, then certainly comes the loss and damage. As when ♄ or ♂ meets ♄ in the part of fortune, the part of goods and other places which signify riches, which also you must direct to the said ill fortunes, or to their evil aspect signifying always some loss.

By the revolutions also you may know the time of good and evil fortune. For when ♄ in the nativity shall be in the sign ♌ well disposed, always and as many times, as you shall find him in the revolution in the sign, in the same fortune certainly he shall then bring the goods that he promised at the hour of the nativity.

To the contrary, if he be unfortunate by ♄ or ♂ in the nativity, always and as many times as he shall be in the revolution over against the said unfortunators, then the said damage shall come in the form and manner as was signified in the nativity.

If the significators of goods be oriental, the goods come in youth, if it be occidental, in age. If it be in the 1st

house he shall be rich in his first age, if it be between the 1st and 10th, upon the time of 27 years. If it be in the 10th, between 30 and 35. If it be between the 10th and 7th, about 40 and 48. If it be in the 7th he shall be rich in his old age.

You must also look to the three Lords of the triplicity, and to every significator of goods. For the first lord signifies the first age, the second of the time of 30 or 40 years, the third of the last age. Wherefore, if the first lord of the triplicity of one significator of riches be fortunate, the said good signified shall come at the first time: or if he be unfortunate, the damage then shall stick, by this means you may apply the other lords, to the ages following, and according to the good or evil disposition you must judge of the fortune of every one.

Chapter 16: Of Brethren

♂ and ♀ within the 3rd house out of their principal dignities and not received, signifies that the child shall have no brother nor sister. And if they be in their principal dignities, or if they be fortunately received, they may then give some brethren, but by reason of the which he shall always be in sorrow, strife, and contentions. The tail of the Dragon or lunar, makes him see the death of his brethren, when she is in the third house. That does the Lord of the said house also, when he is in the 10th or 8th, and when he is burned or otherwise evilly disposed.

If in the 9th be any planet well dignified, and the Lord of the 3rd house be unfortunate, his brethren shall die before him, if he do not find in the same house some favourable planet, or if the Lord of the said house be not amiably regarded by fortunes.

♄, the ☉, ♀, the head of the Dragon, the ♃, and ♄, fortunate in the 3rd house, do give many brethren, happy, pacified and fortunate. ♂, regarding the said house, or his Lord of evil aspect, signifies also the Lord of the said house, in the 7th and 12th. And ♂ opposite to the ascendant or to the Lord of the ascendant, and to the temporal light, and when a like planet is Lord of the 3rd and 7th or 12th house.

The part of amity of brethren, and the 3rd house, with their Lords in watery signs, denotes many brethren and sisters: and if they be fortunate, they signify concord and good love together: unfortunate, denotes the contrary.

Chapter 17: Of the Father and the Mother

The Lords of the 4th, and of the part of the Father, burnt out of their proper houses and exaltations, signify that the Father cannot long live; the ill fortunes within the 4th signify that the father shall die presently after, if within the said house they be not dignified, or if the fortunes do not interlace their favourable beams. Likewise you must judge of the mother, when the said constellations shall be in the 10th.

The fortunes in the 4th signify long life to the Father, and happy fortune & likewise of the mother, when they be within the 10th. The ☉ unfortunate within the 7th or 8th house, testify that the Father shall not live long; likewise you must judge of the mother when the ♃ shall be so disposed.

If the Lord of the 4th be in the 11th, the child shall see the death of his Father. If the Lord of the 10th be in the 5th he shall see the death of his mother. ♀ or the ♃ in the 4th unfortunate, gives peril to the mother at her deliverance. The Lord of the 4th in the 7th or 12th house, or in evil aspects of ill fortunes, signifies strife and quarrels between the Father and the Son. Likewise you must judge of the mother, when the Lord of the 10th shall be in the same disposition. The part of the Father fortunate, denotes long and happy life to the Father, unfortunate, he shall die very quickly. The part of the mother signifies as much of the mother, after her good or evil disposition.

Commonly the astrologers have regard to the ☉ and

to ♄ for the Father, and to ♀ and the ♃ for the mother; If the nativity be by day, they take the ☉ for significator of the father: if it be by night they take ♄, if the ☉ be not in any angle of heaven. For if it be in the 1st or 4th they prefer him always to ♄. If the ☉ be in the 1st in the nativity of the 1st child, the figure of the nativity of the Father and of the ☉ shall be both one. The significator of the Father, joined to the Fortunes, or receiving their amiable aspects, denote good fortune and long life to the Father: the contrary you must understand when they be unfortunate.

If the Lord of the ascendant, and the Lord of the 4th do look with an evil aspect, the Son and the Father shall be in discord, principally if ♂ intermeddle with his pernicious beams. For the mother you must look principally at ♀, if the nativity be by day: or to the ♃ if it be by night; and after their good and evil dispositions, you must judge the good or contrary fortune of the mother.

Chapter 18: Of inheritances and earthly goods

The fortunes, or other planets fortunate, within the 4th or 8th house, denotes inheritances and possessions: the ill fortunes do deny or despise them. ♄, natural significator of heritages, lands and possessions, well disposed, do give great goods and lands, and makes the man happy in labouring and tillage. That also signifies the significators of riches, when they be well disposed within the houses of ♄. And the part of heritages, and the part of fortune in sowers & tillers when they be fortunate, with their Lords. If the said significator be unfortunate, you must judge the contrary.

When one self planet is lord of the 1st and 4th house, the child shall have inheritances which shall enrich him, if the said lord be fortunate: and if he sell and disperse them, he is unfortunate. The lord of the ascendant, or the ♃ within the 4th fortunate, and amiably by ♄ or ♀ regarded, denote that he shall find some great sum of money under the earth, principally, if ♄ cast his trine or sextile beams, or that of mines of gold and silver he shall be made rich.

The tail of the Dragon in the 4th, makes him to sell & disperse his goods. That does also the head of the Dragon, when she is in a sign earthly or watery. In airy signs or fiery, she gives great goods and lands.

Chapter 19: Of Infants

The fortunes in the 5th, give the children; the unfortunes deny them. Except when they be in their proper house or exaltations, for then they give evil children; that which they do also, when regarding the said house, or the lord of the same, with evil aspects.

If the Lord of the first be burned, he gives the children abortive, or which presently after their birth, die. If the said lord be in the 12th he shall see the death of his children. If he be in the 7th or 12th, or if a like planet be Lord of the 5th, 7th, or 12th, he shall have suits and questions with his children. The Lord of the ascendant, in evil aspect of the lord of the 5th denotes as much.

Before you give judgement of the children, you must consider the 10th and the 7th house, and the parts of children with their lords. The significators of the children in masculine signs, signify male children, in feminine, denote daughters. Likewise you must judge when they be coupled with planets, masculine or feminine.

Chapter 20: Of Servants

The significations of servants must be taken of the place of ♂ & ♀, of the 6th house, of the part of servants, and of their lords. The which fortunate give faithful servants, unfortunate give evil. When the lord of the ascendant & the lord of the 6th shall be in good aspect together to the significators of riches, the child shall become rich by the industry and faithfulness of his servants. Likewise when the fortunes be within the 6th house: to the contrary, when the significator of riches shall be unfortunate in the 6th house, he shall be undone by his servants. Likewise when the ill fortunes shall be in the said house. If the lord of the 6th be in the 10th, he shall yield his servants more greater masters than himself. If the lord of the 6th house be in the sign of a human figure, his servants shall bear him reverence and be at his commandment.

20.1 Conditions yielded by each planet

♄ Fortunate

Sad & of a deep cogitation. Secret. Solitary. Labour-some. Painful. A heaper of goods. Patient. Sparing. Careful of his own preferment.

♄ Unfortunate

An abject. A fugitive. Base minded. A vile man. Negligent. Fearful. Sad or pensive. Covetous. Envious. A witch. Stubborn. A Rogue. Suspicious. Superstitious. A Deceiver.

♄ Fortunate

A lover of God. Religious. Honest and virtuous. Stout. Courageous. Just. Upright. Authority. Modesty. Bountiful.

♄ Unfortunate

A lover of himself. High-minded. Proud. Superstitious. Fearful. Faint-hearted. Careless or negligent. Prodigal. Nothing so good as when he is fortunate.

♂ Fortunate

Gentle. Manly-minded. Full of courage. Stout. Ireful. Earnest. Fearing no danger. Patient. Delighting in war and manly exercises.

♂ Unfortunate

Quarrelsome. Cruel. Angry. Tyrannical. Unjust. Unfaithful. A blood-shredder. Thievish. A make-bate.¹ Hasty or rash. A boaster. Very proud.

♀ Fortunate

Pleasant. Merry. Fair. Gentle of speech. Comely. Good. Merciful. Given to pleasure both of body and mind. A lover of dainty and delicate things.

♀ Unfortunate

Womanish. Fearful. Weak of nature. Slothful. Lecherous. A slanderer. Not caring for his good name. Given to filthy lust. Sodomite.

♄ Fortunate

¹**make-bate:** literally “to make strife” or “to cause contention”; a troublemaker, one who stirs up discord.

Of an excellent wit. Studios. Of a quick capacity. Of a good and sound judgement in every thing. Poetical. Grammatical. Mathematical. Finding out many things untaught.

✂ Unfortunate

Unstable. Malicious. A liar, chiefly if he be with the Dragon's tail. Privately sowing deceit. A slanderer. Forgetful. Foolish. Full of wicked counsel and malice.

Thus may you gather the natural disposition of any man, either present or absent: according to the nature of the planets as is above specified. As for the lights, the ☾ from her ☼ to her ♀ does make their manners most apparent, from her ♀ to her ☼ more obscure.

Chapter 21: Of Diseases

You must first of all consider the places of ♄ and of ♂, and of the Lord of the 6th house. And according to the sign in which they be, must judge the sickness to be in the place marked by the said figure. As if ♄ were in the sign of ♎, it denotes that the sickness is in the reins¹ of the nature of ♄: because that ♎ is the sign that has government over the reins, as shall be declared in the second book.

The sickness and accidents coming by ♄, ♂ and other planets, shall be explained in the second book. ♂ in the ascendant, gives always some notable hurt upon the face, or upon the head, and often near the eyes when he is near the lights. ♄ in the 1st house yields the man to be very sad, and melancholy, and vexes the mind, causing horrible ill and fearful imaginations. The tail of the Dragon in the first, darkens much the sight, and often yields the men blind, when the luminaries or the fortunes, do not intermingle their favourable beams.

♄ and ♂ in the 10th, signify sickness in the neck, in the 7th, in the buttocks: as fistulas, hemorrhoids, ulcers, and hurts &c. In the 6th, diseases of the feet: in the 12th, hurts and griefs in the legs, as I have often tried. ♄ infortunate, signifies diseases in the parts appertaining to ♄. ♄ and the others, signify as much when they be evilly disposed. Of the parts which belong to the planets we will speak of in the second book.

¹kidneys

They which have the luminaries, or any of the principal places in the figure unfortunate in the sign of ♄, are subject to the French-pox. The ill fortunes in the sign of ♀, give always some great and violent blows upon the shoulders, legs & arms. The ☿ unfortunate in the sign of ♃, signifies great pain in the head. ☿ and ♂ joined to the luminaries, or to the Lord of the ascendant, trouble the sight, and spoil the eyes with some blow. The ☼ in the nativities diurnal, signifies the right eye, the ☾, the left: in the nocturnals, the contrary. If the degrees of the 1st house, or the luminaries joined with any troublesome star, the eyes shall be dark, and the sight troubled; likewise if they be in the signs which the astrologers call azemena and filthy degrees, &c.

☿ in the 6th house burned in a watery sign, denotes some form of leprosy. ☿ in the ascendant, makes some notable deformity in the face, when he is near the ☿. The ill fortunes, and the ☿ and ♀ in watery signs, signify leprosy, ulcers & cankers on the body, and villainous spots in the face. ☿ in the 9th, and the ☿ in the 8th unfortunate, denotes trouble of mind and folly. ♀ joined to ☿ unfortunate by ☿ or ♂, without the aspect of ♄ or the ☼, signify notable grief in the parts of generation. If ♀ & ☿ be under the beams of the ☼, they signify as much.

☿ with the ☿ burned, causes palsies and impostumes.¹ ☿ unfortunate, gives always some impediment of the tongue: and so does ☿ also when he is unfortunate in the temporal lights. The ☼ unfortunate, denotes weakness of the heart: principally when he is lord of the 6th house, or lord of the part of sickness. The ill fortunes with the tail of the Dragon, cause looseness and the fluxe [flux?] of the belly. They that have the ☼ or ♂ in the signs of ♃ or ♀, be subject to the stone. The retrogradation and burning of ☿ and ♄, spoil the hearing, and the teeth.

¹impostumes: abscesses or swellings.

Chapter 22: Of Marriage

For the marriage, you must look to the 7th house and his Lord, the places of ♀ and the ☽ in the nativities of men, and in the places of the ☼ and ♂ in the nativities of women: and the parts of marriage, and the place of ♄. If the said signifiers be fortunate, the marriage shall be happy, if they be unfortunate, it shall be full of envies, reproaches and evils. If some be fortunate, and some unfortunate by certain times, now happy and then unhappy, it shall be manifest.

Many planets in the 7th house give many women: likewise when many planets regard the said house or his Lord. If ♀ & the Lord of the 7th house be burned or otherwise of ♄ oppressed, the child shall never marry. ♄ and ♀ within the 6th or 8th signifies that he shall marry a widow. ♄ burned, signifies as much. Otherwise, if ♄ behold ♀, and the other signifiers of marriage, it promises maids and virgins. If ♀ or ♄, or the Lord of the 7th house be joined to ♄, or if ♄ be within the 7th house, the woman shall have some note of infamy; (that is to understand) she shall be of a strange religion, or shall be a bastard, or shall be of the race of lepers, or of some other, by whom the parents have received some shame, or she shall be deformed, and her parents shall be of a very weak condition. ♂ in the said house, or beholding with evil aspect the signifiers of marriage, intermingle strife and contentions between the man and the wife: the same does also ♀ in the 7th or 12th house.

♂ in the 9th, as much in the nativities of women as

of men, denotes some manner of separation of marriage. And ♀ in the 9th, signifies that the man shall hate his wife, not so much for the vice he shall find in her, but of a desire to be solitary. The significators of marriage unfortunate, or within the houses cadent signifies the woman to be of a simple race, or the husband in the nativities of women.

If ♀ and the Lord of the 7th house, join with the significators of riches, beholding the Lord of the ascendant with an amiable aspect, she gives much goods by reason of women. The significators of marriage within the 3rd or 9th, or else where peregrine, signify that he shall marry out of his country. The fortunes within the 7th house, denotes happy marriage, the ill fortunes unhappy. The Lord of the 7th within the 2nd, denotes that he shall see the death of his wife. The significators of marriage occidental, witness that he shall marry late, or in his youth take a wife older than himself. Oriental, denotes that he shall marry in his youth, or in his age marry a young wife. Likewise you must judge of husbands in the nativities of women.

Chapter 23: Of a dowry and other goods by the means of marriage

Because the 8th house is succeeding to the 7th, by good reason it signifies the profit of the significations of the 7th, (that is to say) of marriage. If then in the 8th there be any fortunate planet, or any part fortunate, the child shall have great inheritances & great goods. To the contrary, if ♀ and ♂ be unfortunate in the said house, she shall have small dowry, and the same shall never be fully paid.

When the fortunes be in the said house unfortunate, he has hope of great goods the which in the end he shall not enjoy. The Lord of the said place unfortunate, denotes as much: and if he be fortunate and coupled with the significators of riches, it denotes great goods and great profit on that side. It happens well sometimes when the 7th house is fortunate, and the 8th unfortunate. As that which signifies a little dowry & desperation of other goods towards the wife, & that always he shall be enriched by the diligence, industry, and faithfulness of his wife.

Chapter 24: Of the Death

You must first consider if there be any planet in the 8th house, for it is convenient to take it for significator of death. If within the said house there be never a planet, take them for significators that be in the 7th, preferring him always that is best dignified. If within the 7th you find none, draw the death from these places which follow.

Of the Ascendant and of his Lord.

Of the 8th house and of his Lord.

Of the part of Death and of his Lord.

Of the 8th sign, from the place of the ☉ & of his Lord.

Of the 8th sign, from the ♃ and of his Lord.

Of the place of the first Lord of the triplicity of the 4th angle.

Of the place of the planet which has dignity of term to the the degree of the 7th house.

If ♃ be in the 8th or 7th house, or otherwise more dignified in the above said points of the figure, he is principal significator of death. If he be well disposed, it witnesses, that the same party shall die of the dropsy, of some great stopping of the liver, and of the spleen, or of a quarterne fever, of the flux of the belly, of pthisick¹, of some burning fever, and of impostumations² of the ears, &c. If it be geatly unfortunate, and together with the

¹**pthisick:** consumption or tuberculosis.

²**impostumations:** abscesses or swellings.

Lord of the ascendant, and the luminaries temporally be evilly disposed, it denotes violent death by impostumes, palsies, falling down of humours, suffocation, overflown with water. When it is in watery signs, by some fall or ruin: when it is in earthly signs, by great blows: for to be hanged when it is in airy signs.

If ♋ be significator of the death, it denotes that he shall die of a pleurisy, of a squinace,¹ or of some hot appostumations² of the liver, or of the lungs, or of other sicknesses coming of wind or of blood; and that if he be fortunate. For when he is evilly disposed and unfortunate, it makes him die by the hand of justice, by the commandment of the Prince, by sentence of the judge or of the Marshall, by overflowing in waters, to be whipped and scourged, by long imprisonment.

If it be ♂ well disposed, by continual tertian fevers, by flux of blood, by carbuncles and pestilences, by impostumes coming of cholerick matters, burnings by too much using of women. If he be very evilly disposed, it makes him to be hanged or strangled, or smothered, or otherwise killed in his bed, or on his horse. When he is an airy sign or partaker within the water, when he is a watery sign or fallen from on high, or of some ruinous murderer. When he is a terrestrial, or burned: when he is a fiery sign: principally if the Lord of the ascendant and the luminaries temporarily be unfortunate by ♂.

If it be the ☉ well disposed, he shall die of some hot disease. If it be unfortunate, by the commandment of the Prince, or by sentence of the Judge, or he shall die among a great company of men, subject to death, or in prison, or in a dungeon, or in some other stinking and filthy place.

¹**squinace:** quinsy, “Quinsy is a complication of tonsillitis where an abscess forms behind the tonsil.”

²**appostumations:** abscesses.

If it be ♀ well disposed, he shall die of too much eating fruits, or with too much continuing his voluptuousness, or of some fistula or impostume. If she be unfortunate, it denotes death by venom, principally when she is burned, or joined to ♀, or of too much burning affection of love, or of great griefs of the French pox.

If it be ☿ fortunate, it makes him die by sadness, by great apprehensions, by the yellow jaundice, by pthisickes, by burning fever, or by too much watching. If he be greatly unfortunate, it signifies that he shall die by madness, falling-sickness, by violent coughs with breaking in sunder the veins, by foolish melancholy, by jealousy.

If it be the ☽ well disposed, with too much eating moist meats, by drinking water, by too much continuing his pleasure. If he be unfortunate, you must consider the nature of him which is unfortunate. For if it be ♂ he shall die by fire, or by hurt, or by abortions if it be a woman. If it be ♀, by ruins, falls, pestilences, and like accidents.

Before concluding of what death the party shall die, you must consider the disposition of the Lord of the ascendant, and of the luminaries temporal. For if they be well disposed, the death shall not be violent, although the principal significator be greatly unfortunate. If the said significator be unfortunate, together with the luminaries temporal, or the Lord of the ascendant evilly disposed, we esteem certainly that the death shall be violent, if ♄ or ♀ do not intermingle their favourable beams, and then the said person shall fall in great danger of the said violent death, & from which he shall always escape miraculously.

If one of the ill fortunes be in the sign of ♋, and the other in the sign of the Lion, the death shall be violent. Likewise, if any of the said ill fortunes be in the sign of the Lion, and the luminaries temporal, or the Lord of the ascendant be unfortunate, and one of the ill fortunes be in the 1st house, and the other in the 7th or 4th, or one

of them in the 10th and the other in the 4th.

The ☉, or the ♃, or the Lord of the ascendant, joined with ♂, have right in one fixed star, which the astrologers call the head of Medusa [Algol], or otherwise the head of the devil, makes him by the hand of the executioner to loose his head.

When the ☉, and the ♃, and ♄, and ♂ occupy the 4 angles of heaven, or at the least 3, the person shall die a horrible death: for he shall loose his head, or be cut in four quarters, or be drawn with four horses: principally, if in the said angles be the signs of ♀, ♄ and ♁. ♂ in the 9th or 8th in the sign of ♁ or of ♀, opposite to the ♃, or the Lord of the ascendant, without good aspect of fortunes, makes him perish by sulphur or fire from heaven. ♄ in the 12th, 6th, 8th, or 4th house unfortunate, the lord of the said houses makes him die in prison, or else where in great pain and travail, principally when the luminaries temporal, or the Lord of the ascendant be unfortunate in any of the said houses.

The tail of the Dragon being joined to the significators of death, denote poisons, venoms, and violent medicines, or ill applied, and flux of the belly. ♂ within the 4th, 8th, 12th, or 6th unfortunate, their lords and the luminaries temporal, or the Lord of the ascendant, witness violent death, by the shedding of blood or otherwise.

The significators of death within the 9th or 3rd house, signify that the person shall die by the way, or in a strange country, except they be in their own proper houses or exaltations, for then he shall die in his house, & bring his evil from the highways. The said significators in their proper houses or exaltations, make him die in his house, if they be peregrine, they make him die out of his house.

The ♃ joined to a fixed star, named the Claire of the

balance meridional¹, denotes violent death. That she do also when she is joined with other stars that have the nature of the luminaries. ♂ in the 8th house with the head of the Dragon, makes him to be hanged and strangled. Many planets within the 7th house, make him die of some strange and terrible kind of death. ♄, ♂, and the head of the Dragon in the 1st, ♀ and ♁ with the tail in the 7th, make the body in a thousand pieces.

If the principal significator be burned in his own proper house or exaltation, without being otherwise unfortunate, it makes him die suddenly of some feebleness, or other sudden and secret accident, without other violence. The fortunes well disposed in the 8th house, preserve him always from violent death.

¹Possibly, the ♃ with a “bright” (Claire) star on the MC (southern balance).

Chapter 25: Of voyages by Land and by Sea

♄, ♀, the ☉ and ☿ fortunate in the 9th house, denote that he shall be happy in voyages by Land and by Sea. ♃ and ♂ signify to the contrary; and principally ♃ does hinder the voyages by water, and ♂ the ways by land.

If within the 9th house there be never a planet, you must consider the ♃, and the Lord of the 9th, and the parts of the ways and voyages by land and by water, with their Lords, the which fortunate, gives profitable navigation: unfortunate, denote the contrary.

Likewise you must judge the 3rd house and of his lord, when they be well or evilly disposed. The head of the Dragon in the 9th, favours greatly to the fortune of voyages, and the tail to the contrary.

Chapter 26: Of the constancy in his Religion

Also as the head of the Dragon, the luminaries, and ☿ in the 9th house well disposed, denote entire faith and constancy in his religion, ♄, ♂, and the tail of the Dragon do hinder it. ♄ of his nature is most inclined to the law of the Jews; and ♂ to the law of the Turks & Muslims; the tail of the Dragon, causes him always to err from the truth of the law. The lord of the 9th and the part of faith, with his dominator fortunate, yields a man constant in his faith: unfortunate makes him variable.

If the part of the spirit be in the sign of the Lion at the birth of a Christian, he shall be very constant in his religion, if the ☉ be fortunate: if he be unfortunate by ♄, to go from his faith, and to address it to that of the Jews. If he be unfortunate by ♂, it makes him more to incline to the law of the Turks and Muslims. If the said part be in the houses of ♄ at the nativity of a Jew, or in the houses of ♂ at the nativity of a Turk, they shall deny their law: if the said lords of the said part be retrograde or otherwise ill disposed.

♄ in the said house when he is fortunate, signifies dreams to be true. ♂ and the tail of the Dragon signify them vain and false. The other signifiers do assure them to be true.

Chapter 27: Of the actions and profession

How to know of what profession the child shall be, you must chiefly consider if any planet be in the 10th house, for he shall be significator of the profession; otherwise, you must come to the part of Fortune, and to his lord, to the part of the profession and to his lord, to the 10th house, and to his lord, and to the places of ♂, ♄, and ♀.

The planet that upon these places shall have the most dignities, shall be significator of the profession. Which if it be ♄, it shall signify a husbandman, a good house-keeper, a receiver of rents, and many times a Governor of towns, when he is in angles fortunate.

♄ denotes the officers, judges, benefices, prelates, bishops, governors of the goods of the Church.

♂ signifies Captains, men of war, coiners, forgers, and others that use to work with fire and iron; and physicians when he is in the aspect of ♀.

The ☉ represents Princes, Lords, magistrates, hunters, treasurers and archers.

♀, players, dancers, perfumers, apothecaries, and in aspect of ♂, physicians.

♅, advocates, notaries, registers, poets, rhymers, philosophers, mathematicians, diviners, writers, messengers and traders.

The ♃, ambassadors, counsellors, consuls, rulers of Common wealth, travellers, hunters.

If there be many significators, or if the principal be coupled with many planets, you must mingle the significations of the one and of the other, and of the said mixture, gather together the profession coming of the concurrence of the stars. You must also consider in what house the said significators be, if they be within the 2nd, the profession shall be often of merchandise and traffic; if within the 3rd or 9th, of feats of religion, or gathering the goods of the church. If in angles, of dominations & governments. In the 5th of embassies, legations, and other things of pleasure. If in the 6th, of feats of diseases, of servants and of cattle, &c.

If the part of honour coming of the profession, be with his Lord fortunate, the infant shall obtain great credit and honour because of his profession. If they be unfortunate, if he do ever so well, he shall never gain to himself honour in the feats of his profession.

Chapter 28: Of dignities, offices, and honours

For the dignities, offices, charges and honours, you must have respect to the 10th house, to the luminaries temporal, to the part of nobleness, to the part of government, to the part of magistrates, & others appertaining to the 10th house, with their Lords. The planet that in said places shall have most dignities, shall be significator of the said considerations in good or evil, according to his good or evil disposition: particularly also you must follow the said places one after another, to know of what side principally the said dignities, offices and honours ought to come.

♄ in the 10th house, or in the ascendant in nativities by day, signifies great advancement and honour after thirty years, when he is not evilly disposed: in nativities by night, it denotes continual fear, to receive damage of Princes and Kings. ♂ in said places in nativities by night, signifies also great advancement, so by day more than ♄.

The part of government and his Lord within any of the angles, witness great favour of Kings. Likewise you must judge of the other part that we have deduced upon the 10th house. ♄ in the 10th well disposed and fortunate, promises dignities, offices and honours, by reason of knowledge. ♀ and the ☾ because of women. ♃ for his virtue. The ☉ and the head of the Dragon in the same house, denotes as much. The two luminaries in their houses or exaltations placed in the figure of Heaven, denotes great advancement & honour.

That which ♄ does also when he receives the virtue of all the other planets, & communicates his own to ♃ and the ☉; and the fortunes and the luminaries when they be in the angles of heaven. Many planets in the 4th house, denotes great honour after death. If in the points of the angles by any fixed star of the first or second greatness, or other having the nature of luminaries, it is a great sign of incredible advancement. That which happens also when the said stars be joined to the luminaries temporal, or to the part of Fortune, or to his Lord, or to the planets and parts that be in the angles.

They which have ♃ in the 10th burnt, or the Lord of the 10th burnt, or be by ♃ oppressed, or that have the tail of the Dragon in the 10th, receive commonly some form of dishonour, and often be deprived of their estate, when the Fortunes do not intermingle their favourable beams: except when they be also unfortunate in their proper houses or exaltations, or in the signs of ♈ and the Lion.

You must note that ♃ & ♂, hinder greatly the good fortunes, until the man has passed the number of years correspondent to the number of the small years of the said planets: and if they hinder any more time, it shall be until the man shall accomplish the number of years answering to the number of degrees, of the overthwart ascensions of the sign, in the which they shall be at the nativity.

Chapter 29: Of companions and friends

You must for the companions and friends, have respect to ♄, the 11th house, the part of friends, the part of honourable companions. The planet having most dignities in the said places, shall be principal significator of friends: the which after his good and evil disposition, shall denote honourable, faithful, and profitable friends, or unprofitable, disloyal, and of base condition. ♄ and the ☉ in the said house, signify honourable companies and profitable, so do ♀, the ☽ and ☿ also in the said place, ♃ in the 11th fortunate, witnesses grave friends, ancient and honourable. ♂, men of war, captains and Lords.

♃ or ♂ in the 11th out of their principal dignities, deprived of the beams of the favourable planets, signify some great fury against his friends, or some great evil by reason of them, as it happens commonly to the answerers¹ and suerties². The parts of honourable companions and of praise with their Lords fortunate, signify profit and honour on the side of friends, unfortunate denotes the contrary. The part of friends denotes as much.

The head of the Dragon in the 11th house, gives favour of friends, the tail denotes a thousand mischiefs by reason of them.

¹**answerers:** respondents in a lawsuit.

²**suerties:** those who provide a guarantee or a bond, promising to fulfill an obligation or answer for the actions of another.

Chapter 30: Of suits and Enemies

The fortunes in the 7th and 12th house, give victories against enemies, when they be in good aspect to the lord of the ascendant. And commonly those which have these two houses with their Lords fortunate, be happy in their suits, the contrary you must judge, when they with their Lords be unfortunate. The ill fortunes in the said places, signify much strife and enemies. That do also the parts of enemies, and of discord and accord, when they and their Lords be evilly disposed.

The Lord of the 12th house fortunate, it denotes little puissance of enemies, unfortunate denotes the contrary. If one of the two ill fortunes be in the 12th, and the other in the 6th, in evil aspect of the luminaries temporal, or of the Lord of the ascendant, the child shall be killed by his enemies. They which have ♄, or ♂, or the ♃ opposite to the ☉ in the sign of ♋, be commonly contrary to all the world. ♂ in any of the four angles, ingenders naturally strife, suits, debates, and enmities against all the world, except when he is in a good aspect of ♄ and ♀. For then he does expel his ire and anger against the vices & of great zeal maintains the right of every one.

The Lord of the ascendant, of the ♃, or the ☉ unfortunate in the 12th house, denotes great persecutions and calamities of the enemies. The Lord of the ascendant by the lord of the 12th oppressed, testifies that he shall die by the hand of his enemies.

The Lord of the 12th, and the planets that be in the 7th & 12th house, signify the quality of enemies (that is to understand) the ☉ signifies the Princes & great Lords, the ☽ all the world, and ♂ the men of war, &c.

Chapter 31: Of imprisonments and captivities

The Lord of the ascendant, or the ♎ or the ☉ greatly unfortunate in the 12th, 6th, 8th, and 4th house does signify imprisonments, and death within the prisons, or in captivity; principally when they be burned out of their principal dignities, and out of the signs of ♉ and the Lion, and when they be oppressed by ♄ lord of one of the said houses. ♄ and ☿ in the angles of heaven, signify always some imprisonment, and principally ♄. ♀ in the angles under the beams of the ☉, receiving an evil aspect of ill fortunes, signifies as much If ♀ or the lord of the ascendant give his virtue to ♄, being in the 8th house, it signifies that the child shall dwell long in prison and captivity.

If the lord of the ascendant be in the 12th in a sign of a human figure, without aspects of fortunes or of luminaries, he shall be captive and a slave in his youth. If the lord of the 9th be burned in any of the angles of heaven, he shall be taken by the highways, and put in prison.

The parts of prison, and of pain, travail and affliction with their lords burnt, or otherwise unfortunate, signify imprisonment and captivity. That do also the unfortunes when they be well dignified in the said places.

The parts of all envy, and of the perilous years do signify as much, when they with their Lords be greatly unfortunate.

The said parts with their Lords fortunate, preserves [one] from prison, and from captivity.

Chapter 32: Of Horses, Sheep, and other beasts

The fortunes and planets fortunate within the 6th and 12th house, yield men happy in horses and nourishing of beasts. The lords of the said houses fortunate, and coupled with the significators of riches, signify as much. Naturally the 6th house denotes sheep, and goats, and other small beasts, the 12th, horses, oxen, kine, camels, & other great beasts. The ill fortunes within the said houses, or the lords of the said houses unfortunate, signify loss and damage of the said beasts.

♄ and ♂ in the 12th, makes the horses to fall with notable loss. Which they do also when they be elsewhere in the sign of ♈. The lord of the nativity in the 12th house in evil aspect of the Lord of the 12th, makes him fall from his horse in great peril of death, when the fortunes & luminaries do not yield their amiable aspects.

If the 12th be of ♈ or the Lion, & the lord of the ascendant, or the ☉, or the ♃ be unfortunate, he shall fall from his horse and die, if the fortunes within the 8th house do not hinder the evil.

The end of the first Book.

Part II

On the
Astronomical
judgements upon
the Nativities,
containing
particular
considerations

The second Book

Chapter 1: Of the significations of the Planets

1.1 <Saturn>

♄, having regard over the right part of septentrion¹, over the earth and water, over melancholy, and sometimes over phlegm, gross humours, over the ears, the spleen, the bladder, the maw², the sinews, and the bones.

And signifies pale men, or black, lean, pensive, solitary, fearful, railers, grave, contemplators, labourers, masons, buyers of rents, usurers, carpenters, fishers, merchants of oils, leather, fish, tiles, stone, allome, &c.

Of diseases it signifies leprosy, cankers, rottenness, quarterne-fevers, opilations<?>, dropsies, flux of the belly, colic, burstness in the coddess³, misconception of women, the gout in the legs, gout in the the wrists, sciatica, deafness, the falling sickness, foolish melancholy, very difficult in fetching breath, & others, engendered of gross humours or of wind, which endure long.

Of ages: oldness.

Of parts of the year: Autumn.

Of colours: black, clear, tawny, dark.

Of flavours: sharp and astringent, pricking with sharpness.

¹**septentrion**: north

²**maw**: the stomach; throat, gullet, jaw of a carnivore.

³**coddess**: bags or pouches.

Of days: Saturday.

Of regions: Bavaria, Saxony, Romanie, Constance, and the first Climate.

Of particular places: caves, lakes, ponds, close places, old & ruinous houses, solitary places, obscure deserts & stinking places.

1.2 <Jupiter>

♄ regarding the occident, the air, the blood with the vital spirits, the lungs, the sides, the liver and the veins

And signifies men of good stature, and full faced, bald, curled, white with a pleasant redness intermingled, having the eyes indifferent great, the nostrils reasonable short, the fore-teeth reasonable great, honest men, gratuitous, blessed, religious, Abbots, Bishops, Prelates, Officers, Judges, Magistrates. With ♄, it signifies Necromancers, Enchanters, Sorcerers. With ♂, Physicians. With the ☉, appeasers of quarrels, controversies and disputations. With ♀, Musicians. With ♃, Mathematicians. With the ♄, Geometricians, Geographers, & Hydrographers.

Of diseases, it signifies burning fevers, quinsy, pleurisy, swellings, impostumes, phlegm, and others, coming of blood.

Of ages: between age and youth.

Of the parts of the year: Spring.

Of colours: as clear as a sapphire, as yellow as citron, green, and a little drawing upon the red.

Of flavours: sweet and amiable.

Of days: Thursday.

Of countries: Babylon, Persia, Hungary, Spain, and the second climate.

Of particular places: churches, palaces, privileged places, clean, honest, and religious.

1.3 <Mars>

♂ looking towards the South, the fire, choleric humours, the reins, the pain in the nostrils, the gall, the genitals.

He denotes men with red faces, and the skin red, the face round, the eyes yellow, horrible to behold, furious men, cruel, desperate, proud, seditious, soldiers, captains, smiths, colliers, bakers, alchemists, armourers, furnishers, butchers, surgeons, barbers, sergeants and hangmen, according as they shall be well or evilly disposed.

With ♄, commonly it signifies surgeons. With ♃, natural philosophers & physicians. With the ☉, healers of eyes. With ♀, barbers and shear-men. With ☿, men of skill to let blood. With the ♁, tooth-drawers, and cleansers of ears.

Of diseases: it denotes tertian fevers, and continual impediments, pestilences, migraines, carbuncles, ring-worm, issues of blood, vomiting of blood, choleric passions, the yellow jaundice, the bloody-flux, & others, coming of choleric humours and burnings.

Of ages: the flower of youth.

Of the parts of the year: the Summer.

Of colours: red, flame-colour, sanguine, and drawing to the iron colour.

Of flavours: the bitter and sharp.

Of the days: Tuesday.

Of Regions: Getulia¹, Lombardy, and the third climate.

¹A region in North Africa.

Of places particular: houses of smiths, coiners of money, slaughters, furnaces, all places dedicated to fire, iron and blood.

1.4 <Sun>

The ☉ having domination over the East & South, over the fire, over the pure blood, and over the vital spirits, over the eyes, over the brain, over the heart.

And it signifies wise men, prudent, discrete, covetous of glory and honour: of an indifferent stature, brown of colour, great bearded, yellow eyed, the face marked, a great voice, and very ill favoured. Honourable men, officers, magistrates, Lords, Princes, Kings and Governors of countries and great hunters. And with ♀, denotes principal meaters, renters, and labourers honourable. With ♀, beneficed men, Priors, Abbots, and Prelates or Judges and Officers of justice. With ♂, captains and conductors of war. With ♀, governors of the goods of Princes, and officers of the same. With ♀, counsellors, secretaries, chancellors. With the ♀, legates, ambassadors, and honourable messengers.

Of diseases: hot rheum's upon the face, and upon the eyes, redness of the face, tympanies, palpitation of the heart, dolor¹ of the head coming of too much blood, or with tarrying long in the beams of the ☉.

Of ages: youth.

The parts of the year: the beginning of Summer.

Of colours: yellow, clear red, gold.

Of flavours: sourness and sweetness agreeably intermingled.

¹**dolor:** sorrow or grief; here, specifically 'of the head' so 'headaches'.

Of days: Sunday.

Of Countries: Italy, Sicily, Bohemia, and the fourth climate.

Of particular places: houses of Princes, Palaces, Theaters, and other large places, excellent and clear.

1.5 <Venus>

♀ Dominatrix over the right part of the East, upon the air and water, upon the mix of phlegm, blood and spirits, and seed of generation. Upon the reins, belly, navel, liver, back, and other parts dedicated to generation.

And signifies white men or brown, with some redness intermingled: fair faced, pleasant looks, hawk-nosed, full of hair, joyful, laughter, liberal, pleasers, dancers, entertainers of women, players, perfumers, musicians, messengers of love. With ♀, it signifies Preachers, and others that sing and joyfully assist at deceases and burials. With ♀, musicians and others, which sing the praise of God in solemn hymns. With ♂, trumpeters and dromslades¹ in war. With ♀, singers of rhymes & poetry. With the ♀, singers of common songs.

Of diseases: impostumes, and of moist matters, fistulas, imbecility of the stomach, of the reins, and of the part of generation, folly coming by too much love, the Frenchpox with his supporters, and others, coming of cold and moist matter, and of venom.

Of ages: young years.

Of parts of the year: the beginning of Spring.

Of colours: white, green, red, and a little yellow.

Of flavours: the sweet, delectable, and most flavourful.

¹**dromslades:** drummers.

Of days: Friday.

Of Regions: Arabia, Austria, Switzerland, and the fifth climate.

Of particular places: near gardens, fountains, chambers well decked, halls hanged with tapestry, beds well adorned, and others, dedicated to plays, dances, songs and all voluptuousness.

1.6 <Mercury>

☿ being chief over the Septentrion over the water and earth, and of the spirits of beasts and over the confusion of humours. Over the hands, feet, arms, shoulders, tongue, mouth and teeth.

And signifies men neither white nor black: lean, of small stature, long fingered, long faced, high fore-headed, the nose straight and long, little beard: full of hair, the eyes little & quick, subtle men, ingenious, inconstant, rhymers, poets, advocates, orators, philosophers, sooth-sayers, arithmeticians, merchants, and busy fellows.

With ♄, Geometricians, Architects. With ♋, Lawyers, Canons, and those that keep the registers of the benefits of churches and suits. With ♂, sergeants of the band, archers of the guard, &c. With the ☉, masters of the houses of Princes and great Lords, their secretaries & stewards. With ♀, musicians, apothecaries, and perfumers. The ♃, travellers, messengers & traffickers.

Of diseases: vertigo or turning of the head, lightness of the brain like to folly, foolish imaginations, lets of the tongue, pthisickes,¹ issues in the legs, feet and hands, and others, that have causes hidden, and that come by certain times.

¹pthisickes: consumption

Of ages: the time between seven and fourteen years.

Of the parts of the year: Autumn.

Of colours: the strangest, diverse and mixed.

Of flavours: the strangest & of new taste.

Of days: Wednesday.

Of Countries: Egypt, Greece, England, Flanders, Paris, and the sixth climate.

Of particular places: shops, fairs, common-markets, schools, halls of lawyers.

1.7 <The Moon>

The ☾ does govern over the right part of the West, over the water, over the phlegm, sweating, monthly flows and like superfluities. Over the stomach, the belly, the brain, the lungs, the breast and the eyes.

And signifies men of fair stature, white, and the face round and spotted, the eyes a little black, and a little lowering, long bearded, his eyebrows knit together, amiable men, peaceable, travellers, pilgrims, hunters, ambassadors, legates, consuls, attorneys, benchers, Governors of towns, principal in deeds of policy. With ♀, it signifies Carters and vile workers. With ♀, Geometricians and Geographers. With ♂, drawers of teeth, alchemists and blowers. With the ☺, honourable messengers. With ♀, carriers of packs. With ♀, poets, rhymers, messengers, travellers, traffickers.

Of diseases: gout of the feet & wrists, sciatica, dropsy, lethargy, palsy, rheums, shaking of the members, drowsy sicknesses, flux of the belly, vomiting, fistulas, worms, and other causes of cold and moistness.

Of ages: infancy.

Of the parts of the year: Winter.

Of colours: white, yellow, green.

Of flavours: salty, fresh, or without flavour.

Of days: Monday.

Of Countries: Flanders, Africa, and the seventh climate.

Of particular places: fields, fountains, mountains, havens of the sea, woods, highways and desert places.

Chapter 2: Of the significations of the twelve signs

2.1 <Aries>

♈ does govern over the heart of the Orient, over the fire, over the choleric humours & hot; over the beginning of the Spring; over the head, the nose, the face, the ears and the eyes.

And signifies lean men, red coloured, flat nosed, choleric, strong, and right men of war; captains, soldiers, alchemists, and other martial men.

Of diseases: it denotes lethargy, madness, issues of blood, redness of the face, filthiness, falls, hurts, and all sicknesses violent and continual.

Of colours: red, yellow, and sanguine colour.

Of flavours: the sweet.

Of Countries: Brittany, Germany, India, Judea, England Naples, Florence, France, Imole, Capne, Ferrara, Venice, Verona, Pavia, Kraków, Marseilles, Zaragoza, the third climate.¹

Of particular places: fields, pastures, houses of forgers of money, and places of blood, and justice.

¹Used the modernized version of the name when I could find a match.

2.2 <Taurus>

♉ governs over the left part of the meridies, over the earth, over the melancholy humours, over the middle of the spring, over the neck, and throat.

And signifies little men, well fleshed with great shoulders, great eyes, large bellied, painful men, liberal, trusty, voluptuous, messengers of love, dancers, players.

Of sicknesses, the king's evil,¹ catarrh, quinsy, and other sicknesses of the neck.

Of colour: green and white.

Of flavours: sweet with adstriction.

Of Countries: the sea coasts of Asia Minor, Cyprus, Media, Persia, Campania, Raetia,² Sweden, Lorraine, Boulogne, Siena, Montorio, Taranto, Parme, Panorme, Capne, Salerne, Verona, and the sixth climate.

Of particular places: fields, tillages, vines very near green, gardens, and other pleasant and odoriferous places.

2.3 <Gemini>

♊ governs over the right part of the Occident, over the air, over the blood, and other end of the springtime, over the shoulders, arms, and hands.

And signifies men of middle stature, fair faced, and bodied, store of hair, little eyes, labouring men, subtle, ingenious, prudent teachers, fraudulent, mathematicians, geometricians, astrologers, orators, poets, advocates, witches, soothsayers, busy fellows, weavers.

¹“More commonly known as scrofula or medically *tuberculous lymphadenitis*, was a skin disease believed to be cured by the touch of the monarch as part of their inherited divine powers.”

²“An ancient Roman province, roughly corresponding to parts of modern Switzerland, Austria, and Germany.”

Of sicknesses: phlegm, boils, and others coming of the blood in said part.

Of colours: mixtures.

Of flavours: sweet.

Of Countries: Hircania,¹ Armenia, Montaigne, Cyrenaica,² Marmarica,³ Lower Egypt, England, Sardinia, Brabant⁴, Flanders, Lombardy, Viterbo, Vercelli, Nuremberg, Leuven, Mainz, Bruges, London, Paris, Cordoba.

2.4 <Cancer>

♋ governs the heart of the Septentrion [North], over the water, over the hollow humours, and phlegmatic, over the breast, sides, and lungs, and over the breasts and stomach.

And signifies amiable men, peaceable, modest, white, full faced, the nose indifferent long, large shoulders, little bearded, slothful, inconstant, and effeminate. Navigators, strangers, consuls, attorneys, &c.

Of diseases: litargy, leprosy, darkness of the sight, galling of the skin, and evil sicknesses of the face and body.

Of colours: the white and yellow.

Of flavours: salt and his contrary freshness.

Of Countries: Bithynia, Phrygia, Africa, Carthage, Scotland, the kingdom of Granada, the County of Burgundy, Prussia, Holland, Zeeland, Constantinople, Tunis, Venice, Milan, Genoa, Lucca, Pisa, Trier, Magdeburg, Berne.

¹“An ancient region south of the Caspian Sea.

²“A region in modern-day Libya.”

³“An ancient region between Cyrenaica and Egypt.”

⁴“An historical region in the Low Countries.”

Of particular places: ponds, lakes, rivers, the sea, and ports of the sea.

2.5 <Leo>

♌ governs the left part of the Orient, over the fire, over the choler, over the heart, stomach, liver and back.

And signifies fair men, straight, the nose broad and little, great ears, with a little strong look, the face brown, the body reddish, hairy, courageous and of great heart, Princes, officers, magistrates, Governors, Kings.

Of diseases: shaking of the heart, wounds.

Of colours: yellow and red as gold.

Of flavours: the bitter and the strong.

Of Countries: Italy, France, Apulia, Sicily, Chaldea, Bohemia, Rome, Ravenna, Prague, Ulm, Mantua, Cremona, Syracuse.

Of particular places: noble lands, Lordships, castles, towns, palaces, and royal buildings.

2.6 <Virgo>

♍ governs over the right part of the Meridies, over the earth, over the melancholy, over the guts, belly and diaphragm.

And signifies men of indifferent greatness, the body straight, the face fair, good voice, shining hair, little eyes, prudent, learned, ingenious, covetous of glory and honour, scribes, mathematicians, geometricians, boat men.

Of diseases: colic, (the disease which causes the patient to vomit his excrement at his mouth called iliac) &c.

Of colours: white & purple.

Of flavours: the astringent.

Of Countries: Greece, Achaia, Mesopotamia, Cilicia, Athens, Rhodes, Alexandria, Jerusalem, Corinth, Taranto, Benevento, Ferrara, Pavia, Bazas, Paris, Lyons, Toulouse.

Of particular places: fairs, shops, schools, arable ground.

2.7 <Libra>

♎ governs over the heart of the Occident, over the air, over the blood, over the beginning of Autumn, & over the reins, and denotes simple men, honourable, fair faced with whiteness over all the body, the eyes a little troubled or spoiled, players, musicians, hunters, judges.

Of diseases: suppression of the urine, issue of blood in the lower parts, stones in the reins, & darkness of the eyes.

Of colours: green.

Of flavours: sweet.

Of regions: Bactria, Caspian, Thebes, Troglodytes, Ethiopia, Tuscany, Austria, Savoy, Dauphine, Gaeta, Placenza, Argenton-sur-Creuse, Vienna in Austria, Frankfurt, Speyer, Augsburg, Arles, Lisbon.

Of particular places, where suits be judged upon, all high places and mountains bearing corn, grapes, or other fruits.

2.8 <Scorpio>

♏ governs over the left part of the Septentrion [North], over the water, over the phlegmatic, humours and watery

substances, over the parts dedicated to generation.

And signifies men very deformed, broad breasted, the deformed, great speakers, babblers, mockers, liars, gluttons, voluptuous, traitors, spies, poisoners.

Of diseases: darkness of the eyes, scabs, scurvy, cancers, leprosy, falling off of the hair, and deformed diseases of the face, and all the body poisoned by violence of medicines, &c.

Of colours: red and tawny.

Of flavours: salt and fresh.

Of regions: Syria, Cappadocia, the land of the Moors, Catalonia, Bavaria, Trebizond [Trabzon], Saxony, Padua, Urbino, Brescia, Valencia in Spain, Vienna in Dauphiné.

Of particular places: vineyards, gardens evilly trimmed, desert places, stinking, infected, abounding in worms, snakes, scorpions, &c.

2.9 <Sagittarius>

♐ governs over the right part of the Orient, over the fire, over choler, over the end of Autumn, over the thighs, and all superfluous parts, as a sixth part of the finger, &c.

And represents men of right and high stature, the face yellow or reddish, the breast large, cats eyes, just men and pitiful, & ceremonious, judges, magistrates, prelates, beneficed men, merchants, hunters.

Of diseases: darkness of the eyes, falls from high places, hurts by horses, agues & wounds.

Of colours: clear, yellow.

Of flavours: strong & sharp with some sweetness intermingled.

Of Countries: Tuscany, Spain, Arabia Felix (Happy Arabia), Portugal, Hungary, Slavonia, Volterra, Modena, Buda, Gascony, Narbonne, Avignon, Toledo.

Of particular places: ways, mountains, or where men keep horses.

2.10 <Capricorn>

♊ governs over the heart of the merities, over the earth, melancholy, the knees, over the beginning of Winter.

And signifies little stature, a little round head, the face brown, fair nose, fair eyes, choleric and sad, subtle, secret, prudent, painful, sheep herders, fishers, mariners, carpenters, buyers of rents.

Of diseases: scabs, gaules, infirmities of the skin, hindrances of the hearing, of the voice, of the eyes, issues of blood in the lower parts.

Of colours: black and earthy.

Of flavours: the bitter and astringent.

Of Regions: Macedonia, Thrace, India, Brandenburg, Ancone, France, Tortona, Salzburg, Constance, Ghent, Mechelen.

Of particular places: gardens, fountains, rivers, fields tilled, land plowed, prisoners, caves, obscure places, deeps, and full of fumes and vapours.

2.11 <Aquarius>

♊ governs over the left part of the Occident, over the air, over the blood, over the legs, over the middle of Winter.

And signifies fair men, fair & somewhat long faced, & the face somewhat red, the breast or the elbows marked,

and men courteous, sociable, covetous, prudent, given to the acts of ♄.

Of diseases: quarterne fevers, the black jaundice, &c.

Of colours: green and dark yellow.

Of flavours: sweet.

Of Countries: Arabia, Ethiopia, Sarmatia, Oxiana, Tartary, Denmark, Piedmont, Montserrat, Pesaro.

Of particular places: lakes, ponds, close places, caves, sepulchres and infamous houses.

2.12 <Pisces>

♊ governs over the right part of the Septentrion [North], over the water, phlegm, aquifers, and over the feet and over the end of Winter.

And signifies men of whitish colour, delicate, fair forehead, fair breasted, fair bearded, the eyes open and indifferent great, and indifferent sickly; fishers and navigators.

Of diseases: gauls¹ upon the skin, ulcers and deformed spots upon the skin, pain in the feet.

Of colours: green, white & mixtures.

Of flavours: salt and fresh.

Of Regions: Lydia, Lycia, Sicily, Pamphylia, Calabria, Normandy, Regensburg, Rouen, Compostela.

Of particular places: heads of rivers, ponds, watery places.

¹**gauls:** sores, blisters or swellings caused by rubbing or chafing.

Chapter 3: Of that which the Planets signify in the said Signs

3.1 <In the houses of Saturn>

♄ in his signs of ♋ and ♎ in nativities by day give knowledge and love of noble men, and of credit and great riches principally in the Ascendant, with the part of Fortune, and make the man grave, prudent, proud and melancholy and full of all his brethren, or most advanced. In nativities by night, gives great pain and travail and many diseases.

♄ in the said signs makes the man of little courage, unfortunate in the goods of the church, otherwise of small riches, or always poor.

♂ makes him bold, a great enterpriser of matters, and not in vain, and makes him see the death of his brethren.

The ☉ in the nativities by day signifies that he shall be perfect and happy in all his enterprises. In nativities by night, that he shall have an inconstant fortune.

♀ makes him an adulterer and effeminate, and denotes that his wives shall not live long.

♁ causes him to have impeachment in his tongue, and makes the man evil spoken otherwise, and which haunts the company of men of knowledge and religion.

The ♃ makes the man too slothful, and one of evil estimation, and his mother also, and signifies imbecility of the eyes and great coughs.

3.2 In the houses of Jupiter

♄ in the houses of ♄, which be ♄ & ♄, makes the man fair, rich, mighty and faithful by day. In nativities by night, strife against men in authority, and near the death of his father.

♄ signifies riches, honour, great credit and offices.

♄ yields men noble, governors in wars & friends of Princes.

The ☉ makes them beneficed men, prelates, officers and more advanced than any of their family; they shall be always greatly covetous.

♀ gives them goods of the church, or of the side of women, and makes them discreet, honest, among the which they shall have great strife against their parents, families and friends.

♄ makes them just, men of good estimation which by their proper virtue shall come to the knowledge & love of great Lords and Kings.

The ♃ yields them chief and most honoured among their friends; makes them also covetous, sound and of long life.

3.3 In the houses of Mars

♄ [in ♀ or ♄] gives great anger and cruel malice.

♄ makes the man happy, and a friend of great Lords, and a conductor of wars, principally in the sign of ♀.

♄ within his houses signifies captains, governors in wars, and great Lords.

The ☉, hot diseases, in the sign of ♄; in the sign of ♀, great advancement.

♀ denotes luxury and all voluptuous villainy, but against nature, and evil dealing to women. Always in the sign of ♃ she makes him hate women, principally if the ♃ be in the same sign, and if the ☉ be in a masculine sign.

♁ makes the man a liar, an evil person, a deceiver, a babbler and a demander of unjust things; otherwise eloquent, subtle in his affairs, diligent, suspicious, a necromancer, a little false or a thief.

The ♃ denotes evil companions, in peril of being drowned, and short end by the sea.

3.4 In the houses of the Sun

♄ in the sign of ♈, being a house of the ☉, signifies good fortune and long life to the father.

♄ makes the man wise, of good spirit, of good nature, amiable, which by virtue shall come to the knowledge and love of great Kings and Princes.

♂ denotes violent death, great sicknesses, loss of goods, infirmities of the eyes and of the stomach.

The ☉ in his said house signifies great and incredible advancement, in angles or houses succedent, when the nativity is by day. When it is by night, signifies sadness, envies, and a short end of the father.

♀, great love, great covetousness, and impudent life, when ♄ does not regard her.

♁, good writers, men of knowledge, good memory, and of great counsel.

The ♃, honourable companions, and vivacity of spirit.

3.5 In the houses of Venus

♄ [in ♂ or ♀] denotes impudent life, love of maids & women of small discretion, diseases by reason of lechery.

♄ honourable companions, love of great lords, profit by the side of women, or Ecclesiastical goods, or coming by men of the church.

♂, furious men, ravishers of women, shameless in their lechery, unto the contravening of their parents & friends. In the sign of ♂, makes the man false and traitorous. In the sign of ♀, denotes some hurt by iron or fire.

The ☉ makes him contemplative, just, interpreter of dreams, curious in the secrets of nature, and a lover of pilgrimages.

♀ signifies joyfulness, great prosperity, happy in effecting his enterprises, but he shall love women reprehended.

♂ gives many good & profitable friends, and yields the man pleasant, joyful, and a musician.

The ♃ gives profit by women.

3.6 In the houses of Mercury

♄ [in ♀ or ♀] makes the man very skilful, wise, and of great judgement; which has envious men pursuing him, and impediment in his speech, his anger violent.

♄ makes him also skilful, or a merchant, a man of good faith, and more rich than his parents.

♂, slothful, prudent, subtle, men of war. ♀,¹ busy fellows, counterfeiterers of letters and forgers.

The ☉ gives abundance of knowledge as well in matters of judgements as in mathematics.

¹Not sure why this is here unless he means to say ♂ in opposition to his ♀ domicile.

♀ companies & love of men of the church, otherwise she does yield them very lecherous.

☿ in his proper houses signifies men of all knowledge, philosophers, mathematicians; orators, advocates, poets, rumours, soothsayers, & skilful in knavery.

The ♃, good life and long, great understanding in the affairs which he takes in hand, good fortune in merchandizing and in love of young maidens.

3.7 In the house of the Moon

♄ [in ☾], great sickness, loss of goods; hurt in the eyes, voyages from which he shall never return, or very late with great pain.

♄, love of honourable men, good renown and good fortune.

♂, swiftness of spirit, rash, bold entrepreneurs, blindness of the eyes, loss of goods by his mother.

The ☾, good renown, and if he be joined to the tail of the Dragon, or to ♄ or ♂, blindness of eyes, peril of drowning, frequent voyages.

♀ signifies inconstancy & shameful lechery.

☿ good will, chastity, fidelity, and happy fortune in deeds of merchandise.

The ♃, wholly and profitable in voyages, traffic and merchandise when she is fortunate, or when she is unfortunate, continual sickness, hurts in the eyes, peril of death by land and water.

Chapter 4: Of the aspects of the Planets

4.1 <Conjunctions>

- ♄ ♃ ♄ gives fair possessions, farms, rents, houses, & charges of the affairs of the king, profitable if ♃ does not behold them
- ♄ ♃ ♂ signifies that the child shall be trusted but he shall not accomplish his enterprises without great difficulty & shall die sooner than his father & mother, & yet his brethren shall die before him.
- ♄ ♃ ☉ loss of patrimony, great travail to get goods, and most in the nativities by night.
- ♄ ♃ ♀ denote that the man shall have no male children, that he shall espouse some old woman or some widow, or some of evil condition, or a bastard; or other stain of his honour, or by which his parents have had some discredit.
- ♄ ♃ ♁ does yield him a poor vagabond, needy, of no mystery, the which has an impediment in his speech.
- ♄ ♃ ♃ weakness of body, loss by the side of his parents.
- ♄ ♃ ♂ signifies riches, rule and government of wars, and of good renown.
- ♄ ♃ ☉ poverty & need if it be not Oriental, for then it promises good fortune to the father, to him, and to his children.

- ♀ ♀ ♀ good institution, amity of honourable men, and profit of them, and of the wife and children.
- ♀ ♀ ♀ signifies lawyers, secretaries and chancellors.
- ♀ ♀ ♀ great riches.
- ♂ ♀ ☉ loss of patrimony, damage of goods, and short life to the father and great peril of the child to be burnt.
- ♂ ♀ ♀ suits, strifes, debates by reason of women, adulterers with women of infamous condition.
- ♂ ♀ ♀ liars, deceivers, eloquent, diligent, babblers.
- ♂ ♀ ♀ short life, wounds, blows, danger of violent death by iron or by fire, or by falls and ruin.
- ☉ ♀ ♀ praise, good renown, favour of the common people, especially of women.
- ☉ ♀ ♀ wisdom, science, great advancement, and estimation to be very skilful.
- ☉ ♀ ♀ short life, government, and honourable company.
- ♀ ♀ ♀ makes the man pleasant, joyful, a player, a dancer, musician, well furnished, and brings him damage by the side of women. If they be conjoined under the beams of the ☉, they make great hindrance in the parts of generation.
- ♀ ♀ ♀ makes the man fair, pleasant, proud, an adulterer; and of whom his wife is an adulteress, if ♂ do cast his beams without aspect of ♀.
- ♀ ♀ ♀ denotes good renown, science, & inconstancy of manners & of fortune.

4.2 <Trines>

♏ Δ ♄ signifies inheritances, possessions, fair houses, riches, meetings with treasurers, great gains; when they be in fortunate places of the figure.¹

♏ Δ ♂ great advancements, dignities, great credit, rule and government of towns & countries, and death of brethren.

♏ Δ ☉ rule, offices, dignities, great renown, in nativities by day; in the night it makes the dispersing of patrimony goods, & afterwards by his deeds and virtue shall recover and obtain more greater.

♏ Δ ♀ makes the man trusty, mild, honest, shame-faced, of good conversation, of good renown, which by men of base condition shall be pursued with envy, and shall marry late.

♏ Δ ♃ makes the man prudent, subtle in all his affairs, a man of good & great knowledge, ingenious, industrious, a mathematician, geometrician, astrologer, and a geographer, President in matters of accounts and calculations; chancellors, secretaries and registers.

♏ Δ ♀ favour of great Lords and Kings, glory, honour and government.

♄ Δ ♂ signifies audacity, honour, victory, favour of Kings, government of towns & great credit.

♄ Δ ☉ being greatly favourable, to glory, honour, government, credit, and gives great riches, fair possessions, and fair children.

¹The text has “when they be infortunate places of the figure” which doesn’t make much sense of getting riches, great gains, etc.

- ♄ Δ ♀ denotes beauty, grace, faithfulness, honesty, and profit of wives and friends, dignities and inheritances by their means.
- ♄ Δ ☿ makes the man ingenious, subtle forward, of good judgement & advice, happy in his enterprises, a judge, officer, great Lord, secretary, well understanding the secrets of nature and astrology.
- ♄ Δ ♃ signifies nobleness, honour, glory, good renown, love of virtue, fidelity, principality and government.
- ♂ Δ ☉ great advancement, great credit, dignities, government administrations of commonwealths, and conductors of wars.
- ♂ Δ ♀ gain, riches, goods of women, proud, arrogant, brave and lecherous.
- ♂ Δ ☿ prudent, crafty, subtle of spirit, and makes the man to study secretly; a good advocate, president in matters of account, & rich.
- ♂ Δ ♃ makes him happy in all his affairs; president in matters of account, an honourable officer, & a great Lord, with great renown.
- ☉ Δ ♀ signifies the same as ♂ Δ ♀, with great honour of the said significations.
- ☉ Δ ☿ & ♃ likewise as of ♂, with great honour and profit.
- ♀ Δ ☿ brave, pleasant, grave, beauty, and happy enterprises with profit.
- ♀ Δ ♃ beauty, grace, bravery, pride, and adultery.
- ☿ Δ ♃ makes the man greatly esteemed in his profession; be it in music, painting, or other pleasant industry; or in all knowledge, or in merchandise or office.

The ✕ aspects make the same effects which the Δ make; except that the ✕ be not of so perfect virtue.

4.3 <Squares>

- ℥ □ ♄ signifies loss of patrimonial goods, great adversities, hindrances in all enterprises; vain cogitations, principally when ℥ is elevated over ♄, without receiving him.
- ℥ □ ♂ signifies as much, and further makes known the death of brethren.
- ℥ □ ☉ out of the said significations, brings great damage to the honour, and spoils the body with cold diseases and contractions of the sinews; and makes the father die before the mother, and yields the child not agreeable to his father.
- ℥ □ ♀ denotes loss of goods, poverty, miserable fortune to women, incivility, when ℥ holds the right part of the aspect. For when ♀ holds it, the child shall be shame faced and of good manners, and his wives shall love him effectually, although they dissemble their love and will govern in the house.
- ℥ □ ☿ makes the man laborious, a servant, of poor counsel, deaf or of ill hearing, stuttering or evil spoken, pursued of envy.
- ℥ □ ♀ makes the man slothful, sickly, evilly graced, full of care, without friends, a disperser of the goods of his mother and of his wives.
- ♄ □ ♂ if ♄ be mightiest, it signifies that the child shall be esteemed, praised and honoured of Princes & Kings, and that he shall have perseverance in all his enterprises with profit; always he shall love and

disperse his inheritances and possessions, and shall see the death or destruction of his children. If ♂ be most elevated, he signifies suits, debates and losses, by means of great Lords, and a troublesome life.

♂ □ ☉ if ♂ be the superior, honour, profit, and good fortune to the father. If the ☉ be superior, the child shall disperse his goods, and shall not be beloved of his neighbours; and shall go out of his country.

♂ □ ♀ profit by women, faithfulness, honesty, civility, when ♂ is most highest. When he is inferior, lust, deceit by women, inconstancy, joy incontinently turned into sadness, when ♀ is not received by ♂.

♂ □ ☿ signifies the man skilful, a mathematician, a scorcner, soothsayer, abounding in servants, very faithful and very rich, principally when ☿ is received by ♂.

♂ □ ♃ of good renown, great honours, in knowledge and love of great Lords, with a little inconstant of Fortune and of manners.

♂ □ ☾ signifies many evils, loss of goods, darkness of the eyes, and in great danger of violent death, or public.

♂ □ ♀ great troubles & tribulations by reason of women of base conditions, or impudent & someways defamed, when ♂ is in a movable sign.

♂ □ ☿ weakness of all the body, prisons, pursutes, accusations, false nature of the child, with malice and iniquity.

♂ □ ♃ signifies the mother to be weak, and of a very short life, and the child an evil boy, prodigal, inconstant, poor, and which shall die miserably; and of which, the wives shall be proud, arrogant, and terrible.

☉ □ ♀ signifies that which ♄ □ ♀ signifies.

☉ □ ☿ signifies that which ♄ □ ☿ signifies.

☉ □ ♃ augments the dignities and honours, & gives enviousness.

♀ □ ☿ makes the man diligent & industrious in his office, & well renowned but he shall receive some infamy by reason of women.

♀ □ ♃ makes him very rich, and happy in his profession, eloquent, gracious, very happy in wives & children; but he shall have some loss of good and honour by reason of women.

☿ □ ♃ makes him skilful, ingenious, inconstant of manners and of fortunes, which in a common sedition shall be taken, or shall be accused by many of his conspirators.

4.4 <Oppositions>

♄ ♀ ♄ signifies great troubles, a thousand mischiefs and tribulations, deprived of children. If ♄ be in the ascendant, and ♄ in the 7th house, the beginning of his life shall be with pains, tribulations and torments, and the end with repose, profit and honour.

♄ ♀ ♂ without aspect of ♄ and ♀, denotes great troubles, common seditions and conspiracies against the said man; many diseases intolerable, ruin, falls, perils by water, violent death, or pestilence, and a miserable father.

♄ ♀ ☉ without aspect of ♄, makes the man sickly, sad, full of thoughts, full of tribulations, with great loss of goods, and danger of violent death.

- ♀ ♀ makes him evilly disposed, deprived of beauty and of virtue, lecherous, infamous by reason of women.
- ♀ ♀ an imperfect speech, separation of brethren, knowledge and science.
- ♀ ♀ dispersion of his mother's goods, griefs happening to the mother, troubles and tribulations, with great danger of violent death, according to the nature of the sign wherein the ♀ is.
- ♀ ♀ rashness, dispersion of goods, enemy to them which have been friends, inconstant fortune.
- ♀ ♀ makes him disperse his father's goods, & sell his offices and his honour.
- ♀ ♀ signifies inconstant friends, ingratitude of them where he has done good; otherwise sufficient fortune.
- ♀ ♀ common seditions, envies, conspiracies, strife, suits, enmity of brethren of the which he shall see the death.
- ♀ ♀ sufficient fortune after long travail.
- ♀ ♀ spoil of the eyes, makes him to be killed, or fall from on high, makes him disperse his patrimony, & his father die quickly.
- ♀ ♀ yields the man voluptuous, a little vicious, weak, inconstant, and makes his wife and children to die in signs tropical, makes him marry wives of base conditions, or otherwise defamed.
- ♀ ♀ without aspect of ♀, makes the man a falsifier, of evil conscience, accompanied with evil children, accused of many crimes, for which he shall be a fugitive or banished; principally if ♀ be in the houses of ♀.

♂ ♀ ☽ signifies spoil of the eyes and the body, by blows and hurts and other sicknesses, and gives great adversities, makes him hate marriage, and causes violent death, and often Canon; principally when the ☽ increases in the angles, with sufficient aspect of fortunes.

☉ ♀ ♀ & ☿ signifies that which we have said of ♄.

☉ ♀ ☽ changes the fortunes of goods and honour, poverty after riches, dishonour after honour, weakness of body after health; mutation of good to evil, and great inconstancy of manners.

♀ ♀ ☿ envies, quarrels, enmities by reason of women; otherwise grave eloquence, beauty and bravery.

♀ ♀ ☽ unfortunate marriage, injuries by women, deprivation of children.

☿ ♀ ☽ conspiracies against him, envies, treason, fear and lechery.

Likewise you must regard the part of Fortune, the part of Spirit, and of their aspects with the said planet; you must judge as of the aspects of the planets with the ☉ and ☽. For if the part of fortune be part of the ☽, and the part of the Spirit & part of the ☉, which would consider the aspects towards the other parts and houses of heaven, he may judge as of the planets of which the projections of the said parts shall be made &c.

Chapter 5: Of the significations of the twelve houses

- 1st signifies the life, nourishment, and disposition of the body, of the spirit, and complexion, and represents the head, face, brain, ears, and nose, and is called the Horoscope angle, adorning and ascending.
- 2nd signifies goods, traffic, riches, gain companies to get profit, gain men that help to gain. If signifies also gold and silver, and all movable goods, is called the house succedent to the ascendant, and beneath the earth; & reigns over the neck.
- 3rd denotes brethren, sisters, cousins, and allies, and little voyages, and the liver, and divination of dreams, and is called, the house cadent of the ascendant, otherwise goodness; and has government over the shoulders, legs, and arms.
- 4th signifies the father's and parent's possessions, inheritances, houses, fields, orchards, vineyards labouring, wood, and other goods & movables¹, treasures and goods hidden, and mineral matters, prisons and obscure places, and in the end all things; & that which comes after death, as the grave and good report &c. and is called, the angle of the earth, and the depth thereof; and reigns over the breast and lungs.

¹The 4th is usually said to represent 'immovable' goods, with 'moveable' goods given to the 2nd.

- 5th signifies infancy and daughters, nephews, gifts, presents, pleasures, voluptuousness, ornaments, bravery, dancing, plays, banqueting, messages, gold and silver, and the riches of the father, the profit of inheritances, possessions, tillage, and is called, the house succedent to the 4th, and otherwise good fortune; and reigns over the heart and stomach.
- 6th denotes servants, sickness, wild beasts, riding, hunting of and by dogs, sheep and mutton, goats and pulleine¹, and has some signification over prisons, injustice, and false accusations, and is called, the house cadent of the 4th, and otherwise evil fortune, and has government over the belly and bowels.
- 7th denotes marriage, wives, suits, quarrels, strife, debate, known enmity, and men appertaining to gain and profit, and signifies agedness, and strange places, & is called, the angle of the Occident and reigns over the kidneys.
- 8th signifies sadness, envy, long torments, the quality of death; dowry with wives, inheritance and other benefit, provided by parents, and those that belong to gain, riches of which one has not greatly thought, and is called, the house succedent to the angle occidental, and otherwise is entered on high and governs the parts of generation.
- 9th long voyages, long pilgrimages and navigations, faith, religion, sacrifices, ceremonies, science, wisdom, divination of dreams, prodigious interpretations, new sects, paradoxes, signs of heaven, divine punishment, and is called, the house cadent of the angle occidental, and otherwise the house of God, and governs the buttocks.

¹pulleine: chicken

- 10th signifies honour, dignities, offices, magistrates, administrations, government, rulers, conductors, good renown, estimation, profession, action and the mother, and is called, the middle and heart of heaven; the meridian point and angle meridian. It guards and governs the knees.
- 11th signifies friends, companions, hope, confidence, favour, help, succour, praise, estimation and renown, counsel of friends, and is called, the house succedent to the angle meridional, and otherwise called the good angle, and governs the legs.
- 12th signifies hidden enemies, prison, captivity, bondage, sadness, torment, complaint, lamentation, tears and hate, treason, villains, horses and great beasts of like and just proportion, and is called the house cadent of the angle meridional, & otherwise an evil spirit, and governs the feet.

Chapter 6: Of the Lords of the Triplicities of the Houses

1st The first Lord of the triplicity of the first angle denotes the nature and life of the child and his cogitations and will; that which he loves and hates, and that which is to come, health or sickness; good or evil entertainment, peril of his life in the first age.

The second Lord of the triplicity of the said angle, signifies force and strength of the body, & the midst of the life.

The third, the end of life.

2nd The first Lord of the triplicity of the second 2nd house betokens riches; the second, the manner of the same riches; the third, the intent and confidence in the getting.

3rd The first Lord of the triplicity of the 3rd house, denotes the most ancient and first brethren; the second, the middle; the third, the least.

4th The first Lord of the 4th house, denotes the parents; the second, lands and possessions and houses; the third, imprisonment and the end of things.

5th The first Lord of the 5th house, denotes children; the second, love, pleasure, grace and beauty; the third, messages and embassies.

6th The first Lord of the 6th house, denotes sickness, trouble; the second, servants; the third, cattle,

prison, and the profit of the significations of the said house.

7th The first Lord of the 7th house, women; the second, strife and suits; the third, division.

8th The first Lord of the 8th house, death; the second, antiquity; the third inheritance.

9th The first Lord of the 9th house, denotes pilgrimages, long voyages, navigation; the second, faith, religion, and devotion; the third, science, divination, dreams, prophecies, sorts of cross and prodigal sects.

10th the first of the 10th house, denotes profession, honour, dignity, and advancement; the second, audacity, and the means to work in his profession; & the third, preservation in such fortune.

11th The first Lord of the 11th house, denotes constancy, hope; the second, friends; the third, the profit of the 11th house.

12th The first Lord of the 12th house, denotes enemies; the second, pain and travail; the third, beasts of like proportion and other that be appointed to charge and labour.

Chapter 7: What the Planets signify in the Houses

7.1 <1st House>

- ♄ out of his principal dignities, signifies that the child shall have a short life, unfortunate, deformed, evilly-favoured; and shall die because of other lands and possessions; nevertheless, he shall be the first of his brethren.
- ♌ in the said house signifies long life, good fortune, beauty, honesty, love of virtue, fear of God, honour, and favour.
- ♊ in the said place, signifies hurt always in the head or face, and makes him dispense a part of his goods, and makes him intermeddle in many discords and contentions; if he be in his house or exaltation, it makes him a mighty and valiant man, hardy, fortunate in arms; out of his principal dignities, it does yield him evil, mischievous, furious, seditious, mutinous and quarrelsome; principally when the fortunes do not intermingle their beams.
- ♎ gives honour and praise, and estimation, credit and great advancements; favour of great Lords, riches by the means of Princes, and makes the child first born, or most advanced of all his brethren.
- ♀ gives him grace, beauty, bravery, civility, love of women, healthy and prosperous; and yields the man

lecherous, joyous, loving music, dancing & something inconstant.

✂ makes him ingenious, skilled, diligent; apprentice of good judgement, of good memory, a good reader, a good writer, a great mathematician, and apt to all knowledge.

ᵰ yields him inconstant, vagabond, which takes diverse affairs, and given to many voyages, a man healthy, fortunate, fair, and something spotted in the face, and shall be numbered among great Lords.

⚔ honour, dignity and favour of great Lords & Prelates.

ᵱ loss of goods and honour, deformity, obscureness of eyes, and great danger of the loss of life.

7.2 <2nd House>

℥ out of his principal dignities, destroys the man, and makes him spend and scatter his goods, and yields him poor and unprovided of succour. And in his house or exaltation, makes him rich, proud, and with all his goods miserable.

♁ gives great riches by honest means.

♂ makes him spend his goods, & in the end does yield him poor many ways.

☉ makes him honourable, a great man, liberal, brave, which in his magnificence shall spend his goods.

♀ gives aid and succour, and greatly enriches by women and men of the church.

- ✂ profit in merchandise, in scripture, and very industrious in mathematics, and a thousand means to become rich.
- ᐃ riches, advancement by embassies, messages, and employment when she is fortunate; unfortunate, signifies pains and travails for the goods of the world, without going forward, and hindrances in whatsoever he does.
- ᐃ riches, great gains, profit, inheritance, or goods of the church.
- ᐃ destruction, prodigality, folly, dispensed in playing, and falling from on high, without expectation.

7.3 <3rd House>

- ᐃ destroys the brethren, and makes them see their death, and intermeddles strife & suits among brethren. Yields a man unfortunate in small voyages, an hypocrite, superstitious, rash, fearful astonished at prodigious dreams.
- ᐃ signifies peace & concord amongst brethren, not without profit, makes a man prudent, happy in voyages near hand, and that his dreams shall be true.
- ♂ signifies great injuries, strife, and suits among brethren, and causes the brethren to die quickly; and yields the man a terrible blasphemmer, forsworn, a deceiver, not fearing God, which shall be unfortunate in his ways, and after in danger of thieves and robbers, and shall be tormented in many terrible and vain dreams.
- ☉ honour, dignities, offices, out of his country, long pilgrimages, honourable brethren and true dreams.

♀ love among brethren, happy voyages, fear of God, and true dreams.

♂ profit in traffic and voyages, in fair markets, and gives good fortune at all times and places, concerning the good of the church. In the sign of ♀ or ♀, it makes the man a good musician, and a founder of musical instruments, principally in conjunction or the good aspect of ♀.

♂ makes him given to go here and there on pilgrimages, so that he rests not long in a place; nevertheless, in his deeds he shall be honoured and praised, and meet with good fortune, and friends, and great Lords, that shall employ him in embassies, in messages and other voyages; and he shall be loved and praised of his brethren.

♂ signifies that his brethren shall be of greater estate and authority than he; nevertheless, it denotes some ecclesiastical goods.

♂ destroys the brethren, & makes them die quickly.

7.4 <4th House>

♂ out of his principal dignities, makes him scatter his patrimony, and yields the man poor and unfortunate in unmoveable goods, as in houses, lands and possessions, ploughing and sowing; and signifies that the mother shall be of an infamous condition, and shall not live long. If he be in his house or exaltation, he gives inheritance, houses, lands, possessions, and signifies the mother honourable, & of long life.

♂ yields him happy in unmoveable goods, & gives him great store of inheritance, & sometimes causes him

to meet with treasure and goods, of the which he never greatly thought. And signifies the father of long life and happy; and signifies his child shall be esteemed after his death; and he shall be honourably laid in his grave.

- ♂ loss of goods by fire and wind, and houses, lands and possessions, destruction of trees, dispensing of his goods, evil end by wounds; effusion of blood, evil renown after death, and short life of the father.
- ☉ denotes fair possessions, lordships, government, inheritance and fair houses, praise, honour and good fortune in his old years, and good renown after death, an honourable sepulchre, and makes him given to divination, and to prevent things to come.
- ♀ denotes the same as ♀.
- ☿ fortunate, yields the man industrious, providing and foreseeing things to come; a buyer of rents, houses, and possessions, a planter of trees, and curious in husbandry affairs; inclined to gather gold and silver. If he be unfortunate, it yields him quarrelsome, thieving, and hated of his neighbours, always angry and full of disputes, and little esteemed.
- ♄ signifies that which is said of ☿, except that she is given to mills, ponds and watery places, and yields the man in the beginning unfortunate, and in the end happy, principally when the nativity is by day.
- ♌ when in an air or fire sign, signifies that which ♀ does, and in earth or water signs, that which the Tail of the Dragon does.
- ♊ makes the father die quickly, and scatter his goods unmoveable.

7.5 <5th House>

- ℥ signifies sadness, necessity, rudeness, uncivil, evil-faced, evil entertainment, deprivation of death of children unnaturally, going in evil and filthy clothing.
- ℥ gives grace, honesty, prudence, civility, bravery, riches, profit in messages and embassies, abundance of fair children, well nurtured, & well instructed and beloved, good fortune by churchman, gifts, and a dealer of gold, jewels, precious stones, sweet and precious favours.
- ♂ destroys and makes the children die, or wholly deprives them of children; makes a man happy in all significations of the 5th house, when he is out of his principal dignities; within his house or exaltation, he yields him very lecherous and impudent, timorous, a scoffer, abounding in bastards and evil children.
- ☉ denotes fair children, honourable companies, good renown, messages, gifts of great Lords, and a dealer of jewels and precious stones, and sweet perfumes and favours.
- ♀ makes a man pleasant, delectable, joyful, dancing, vaunting, playing and laughing. Gentleman-like, a musician, happy in children, lecherous and jealous.
- ☿ makes him a merry jester, a mocker, brave, to write well, a good painter, industrious with his hands, ingenious, a musician, voluptuous, not caring greatly for his affairs or tribulations, indifferent happy in children, and given to embassages and messages, and to go on voyages.

᠓ makes him an attorney and of counsel, a bencher, a legate, and ambassador by election of the people, and in great account with the people, abounding in banqueting, and happy in children.

᠒ signifies as 4 does.

᠓ signifies what ᠓ and ᠒ signify for children.

7.6 <6th House>

᠒ signifies pain of the belly and teeth, much sickness, an ill servant, unlucky to sheep and like beasts.

4 good servants, health of the body, good fortune in bringing up beasts.

᠓ within his house or exaltation, good servicers in war, profession of physic. Out of the same places, hot sicknesses, pestilence, evil impediments, and evil servants to be rebels and thieves.

᠔ sickness of the heart, imbecility of the body, hurts by his servants.

᠔ imbecility of the kidneys and parts of generation, otherwise soundness of body, good and faithful servants, good fortune in nourishing beasts, & commonly impudent love of maids, and in nativities of women makes him love servants, and signifies peril of death in child bearing.

᠔ signifies him to be a deceiver of women, & to be deceived by them and his servants, and yields him a deceiver, a dissembler, a detester, of evil memory. If he be with ᠒ and ᠓, he threatens death by prison, a conspiracy of servants or in prison.

ᐃ denotes weakness in the eyes and brain, great and fervent, sickness, strife against parents, enmity of women, a company of men ill conditioned, when she is unfortunate. When she is fortunate, gives health and profit in nourishing young beasts and good servants.

ᐃ preserves from sickness, gives good servants, and good luck in keeping beasts.

ᐃ unfaithful servants, loss of cattle.

7.7 <7th House>

ᐃ out of his principal dignities signifies marriage of an evil wife, blotted with some infamy, proper to himself or parents, ruin of enemies, & peril of evil death. In water signs it denotes hemorrhoids, fistulas, constitution of the sinews, and diseases of the back. In his house or exaltation, he signifies the woman to be rich, and enemies mighty.

ᐃ happy marriage, the woman honest, shamfaste¹, virtuous, fair, rich; victory against enemies, & fortunate in age.

ᐃ in his house or exaltation or out of his dignities always signifies mighty and terrible adversaries, bruit of women, or husbands in nativities of women, impudence of the man, timorous, lecherous, in danger to be killed, to have blows on the feet & hands.

ᐃ mighty enemy; rich, wife, well brought up, and honourable age.

ᐃ <text missing>

¹**shamfaste:** ashamed or bashful.

☿ lecherous, strife & debate between man and wife, evil by reason of impudent desire, crafty knowledge in numbering, love of virtue. If he be with ♄ or ♂ he shall kill his wife, and shall be killed or put in prison, and put in exile, or condemned to die by sentence of a judge.

♃ profit of wines¹, thousand strifes and suits, desire of change of countries. If she be fortunate, she signifies all well in all significations of the said house, and unfortunate the contrary.

♁ signifies as ♄.

♂ makes the woman die quickly & destroys the enemies.

7.8 <8th House>

♄ out of his principal dignities, signifies strange death, sorrows, complaints, lamentations, long torments, sadness, anguish, & poverty; in his house or exaltation, inheritance & goods unlooked for, death by flux or plague, or of some cold or long sickness.

♄ long life to 72 years, inheritance, goods by women, happy death.

♂ out of his principal dignities, signifies hasty death, pestilence, impediment, slaughter, and other sorts of violent death. If he be with the ♁, he shall be hanged; if in his house or exaltation he gives not without great strife and suits.

☉ causes death presently after honour, short life to the father, inheritance to the child, loss of goods by violence of great men, except when he is oppressed

¹Possible misprint of 'wives'.

with evil fortune, for then in an air sign it signifies strangling by force, burned in fire, & killed, & buried in the earth, death by a fall, ruin, drowning in water. Except in ♎, where it often causes death by poison, mad dogs, or of venomous beasts.

♀ good death, inheritance, riches, long life, short life of mother and nurse, and his wife more ancient than himself.

♄ enmity of neighbours, vain hope of inheritance, death by over study of his affairs & business.

♃ inheritance, riches by women, long life if she be fortunate, short life, imprisonment, slander by false witness, strife, suits, quarrels, & vexation of spirit, as mad or distraught of wits.

♌ inheritance, riches, honour, liberality, prodigality, and good death.

♊ horrible death, small endeavour, no goodness in the signification of this house.

7.9 <9th House>

♄ betokens horrible dreams, terrible visions, hypocrisy and superstition, ceremonies, preachers, friars, men of religion, and a thousand troubles, by the way and perturbation of spirit.

♋ gives faith, constancy in his religion, profitable journeys, fear & love of God, and knowledge of divine mysteries, interpretations of dreams, revelation and profit in the state ecclesiastical.

♂ out of his principal dignities, danger by the way, unfaithfulness, shaking of the faith, and terrible opinions and more than an heretic, timorous, violent,

impudent; horrible dreams, and false dexterity of arms and valiantness, when he is otherwise fortunate in his house or exaltation, it makes the man very terrible, a necromancer, happy in his journey or pilgrimages, hardy, adventurous, and of great courage.

- ☉ benefices, abbeys, bishoprics, ecclesiastical dignities, cardinals, popes, legates, principally in a masculine sign, good faith, constant, religious, a reverence for holy things, a lover of God and virtue, true dreams, profitable journeys, and honour in his profession.
- ♀ true dreams, except in the imagination of women, ecclesiastical dignities, constant religion, love and reverence of God, long pilgrimage by the world, profitable journeys, honour in profession which takes away the desire of marriage.
- ♄ goods ecclesiastical, high knowledge, divine mysteries, admiration of justice and providence of God, cogitation of God & angels, and of spirits, profitable journeys, great knowledge in divinity, astrology, & other philosophies, interpretation of dreams, oracles, and strange things, profit in traffic, in far countries good renown.
- ♃ long pilgrimage, perverse cogitations, inconstant in manners, and fortune, true dreams, knowledge of stars when in the 9th house is the house of ♄, or of other things answerable to the nature of the Lord of the 9th house.
- ♁ variable dreams, honour and profit in travel, ecclesiastical goods.
- ♅ lack of faith, terrible dreams, perilous journeys, and full of envy, and little honour in his profession.

7.10 <10th House>

♄ out of his principal dignities, signifies short life of the mother, many ill fortunes, sighs, complaints, & imprisonments. If the 10th house be in the sign of ♏, and any of the luminaries be with ♄, he shall die in prison. If ♄ be with ♋ in the houses of ♋, he shall be condemned of wrong; if he be with ♂ in the houses of ♂, he shall be condemned according to his crime; if he be with ♀ he shall die a very shameful death by false witness; if with ♀ and ♂ he shall be whipped and racked, & condemned to die. ♄ in his house or exaltation in the 10th house, does licence dignities, preeminence, and government.

♋ great honour in his profession, ecclesiastic dignities, and great renown.

♂ out of his principal dignities, makes a man terrible, cruel, seditious, quarrelsome, arrogant, a despiser of his goods, usurper of the goods of others, hated of father, mother, brethren, and others, and many times to be imprisoned and punished by justice. In his house or exaltation it makes him valiant, hardy, courageous in feats of arms. In the houses of ♋ well disposed, and regard of Fortunes, makes him a president, counsellor or foreign judge.

☉ gives honour, offices, dignities, preeminence, rules, governments, great credit and favour of many great Lords, in estimation of the common people, honour in profession, with riches and great goods, principally if he be in fire signs, and if the child be poor and of base condition, he lifts him up to honour and great dignities.

♀ honour in his profession, goods of Princes, and great Lords, great credit, & long life of the mother, with prosperity and honour.

☿ makes him a chancellor, secretary, counsellor, president put in great dignities, skilful in arithmetic, geometry, astrology well renowned, rich and abounding in goods. If he be unfortunate by ♂, he shall come to an evil end, for having taken too much upon him, or for taking quarrels against his betters.

♃ signifies praise and honour of great Lords, & shall be happy in all enterprises, and esteemed in all the world.

♄ signifies as ♃.

♅ makes him receive dishonour and loss of his calling, and falling from a high, and denotes the short life of the mother.

7.11 <11th House>

♁ out of his principal dignities betokens acquaintance, and to be a companion with men defamed and of base condition, mischievous; sadness of friends; vain hope to come to things undertaken; difficulty in affairs; loss of friends, if he be in his house or exaltation, he gives love of Saturnities as by great and ancient Lords.

♂ makes him happy in all his desires; gives favour of great Lords, great credit, abundance of friends, advancement by friends, riches & fair children, of the which the first shall be a Mayor.

♂ in his house or exaltation, love by men of war & fortunate in feats of arms, & out of those places signifies despair, unhappy enterprises, loss of friends, & enmity with his friends, he shall not be loyal to his lords & friends, by which shall ensue great damage.

⊙ happy enterprises, goods, honour, dignities by means of friends which shall be men of authority & great lords.

♀ gives good friends which shall be honourable men, and of good authority, & of good will signifying good fortune, happy enterprises, & of many children.

⌘ knowledge and company & love of men of knowledge and virtue, and good renown among friends, happy enterprises.

♃ gives good riches, honour, good renown, good friends which shall be great lords; & happy enterprises.

♁ that which ♃ signifies.

♂ that which ♃ & ♂ signify.

7.12 <12th House>

♃ out of his principal dignities makes unhappy in horses and other great beasts, from which he shall fall and receive hurt and signifies fear of justice, imprisonment or exile. In his house or exaltation, victory against his enemies, good fortune in horses and other beasts, fit for burden and labour.

♃ out of his principal dignities, mighty enemies and adversaries of men in authority, imprisonment, exile, condemnation, poverty, well dignified he signifies the contrary.

♂ the fall from horses, hurt or other damage by beasts, abundance of enemies, imprisonment, slanders, & a thousand persecutions, great evil in legs & feet.

- ☉ good fortune in horses and other great beasts, great persecution by enemies, great Lords & mighty confiscation and loss of goods; imprisonment, exile, slander, false witness, evil report, condemned to a great fine, deprivation of his estate by perverted traitors and household servants.
- ♀ gives good fortune to horse, strife and enmity to women, dispraise in marriage, mischievous and evil renown because of women; principally if they be evilly conditioned and defamed, an impudent love of women defamed, for the which he shall be imprisoned and suffer great dishonour. If she be in the sign of ♀ or ♀, or of ♀, joined with the ☉ and ♀, or to ♂, signifies great peril of death by love.
- ♄ gives great knowledge, principally in sciences that shall bring small profit, makes a man a philosopher, mathematician, & ready in all knowledge, a little foolish by reason of the lightness of the spirit, having many enemies, given to voluptuousness, evil fortune; hated by men of knowledge, likely to be slandered and imprisoned. If ♀ be well disposed he gives good fortune in horse and other beasts.¹
- ♄ gives many enemies which daily shall grow & increase, if she be unfortunate signifies imprisonment & exile, if she be burnt & joined with ♀ or ♂, the child shall be ever miserable and of a short life, which shall receive hurt by beasts of like proportion, and die by plague, to be killed or drowned; if she be fortunate it betokens escape from all these evils.
- ♄ betokens that which ♄ does.
- ♄ damage by beasts of like proportion and ruin by enemies.

¹This looks like a misplaced sentence, should probably be under ♀ in the 12th.

And generally when a planet is well dignified or otherwise well disposed and regarded of fortunes within the said houses, it signifies good luck in all significations of the said houses, but when it is unfortunate, it yields mischief in all the said significations.

Chapter 8: The significations of the Lords of the houses by the places of the figure

8.1 Lord of the 1st in the...

In this section, the significations of planets in good or unfortunate state are given separately in the original text; here, the delineations are grouped according to house.

1st fortune, betokens long life, health of body, goods and riches by his own proper means, honour of his parents. If unfortunate, the child shall not live long.

2nd riches. If unfortunate, he shall be destroyed and poor.

3rd often voyages, agreement and concord with his brethren. If unfortunate, he shall receive great evil by his brethren.

4th inheritances, houses, and goods unmovable; and it notes that he shall be a great builder, a planter of vines and trees, a meddler with mines of gold and silver, and other things according to the nature of the said planet. If unfortunate, he shall be unhappy in lands, inheritances, labour, and possessions, and die in prison.

- 5th betokens many children which he shall love greatly, to be given to banquets, plays, dancing, bravery, and to all voluptuousness and pleasure, and shall have many friends to enrich him. If unfortunate, denotes sadness and tribulation, because of children, & of messages & gifts, & shall many times die by too much drink or by too much pleasure.
- 6th a buyer of small cattle, abounding in servants which he shall teach and make diligent, he shall be sickly. If unfortunate, signifies great sickness and piteous death.
- 7th quarrelsome, given to strife and suits in matters of marriage, unfortunate in all his acts. If unfortunate, by means of the wife by poison, if he be in the sign of ♄; by fire, if he be in a fire sign; by fall from on high, if in an earth sign.
- 8th sad, fearful and short of life. If unfortunate, short life, danger of death in travel.
- 9th an interpreter of dreams, of oracles, secret things and visions, given to know divine mysteries, to travel, and to abide in strange countries. If unfortunate, in peril to be slain by thieves.
- 10th goods, riches, dignities, and honour by means of Princes and great Lords, good fortune in his profession. If unfortunate, imprisonment, wracke¹, condemnation, & death by means of princes.
- 11th happy enterprises, good friends, honourable companies, prosperity, few children. If unfortunate, a thousand evils and mischiefs for friends.
- 12th evil manners, perverse nature; great enmity, good fortune in cattle. If unfortunate, death in prison.

¹**wracke:** revenge, misery, punishment, torment, persecution.

8.2 Lord of the 2nd in the...

- 1st signifies much gain and to be rich.
- 2nd that he shall have much goods and be very rich and avaricious.
- 3rd loss by brethren & profit in small voyages.
- 4th innumerable inheritances, augmentation of patrimony.
- 5th profit in all things of pleasure and magnificence, children to come to honour, and shall be rich givers.
- 6th profit by means of servants and of keeping beasts.
- 7th goods of women, and by suits.
- 8th great dowries, some inheritances, otherwise scattering of goods.
- 9th goods of the church, fortunate in long pilgrimage.
- 10th profit, profit in his profession, goods by great Lords, and offices, and dignities.
- 11th goods, riches and honours by friends.
- 12th profit in horses and beasts, otherwise loss and injustice by the means of gaining.

8.3 Lord of the 3rd in the...

- 1st signifies greater riches and praise than his brethren, that he shall make many voyages.
- 2nd he shall have suit with his brethren for goods.
- 3rd he shall often go abroad for pleasure, and his brethren and friends accompany him.

- 4th he shall go often to visit his lands and possessions, and his brethren shall leave him, and withhold part of his right.
- 5th his brethren shall be brave, pleasant, and gracious, and given to voluptuousness, and make agreement with his children.
- 6th that he shall hold question of injuries with brethren and that they shall not answer him.
- 7th suit against brethren and friends, a voyage to be married.
- 8th short life to brethren, flying for fear of plague or murder.
- 9th good friendship among brethren and friends.
- 10th voyages by reason of profession, and for dignities & death of brethren and friends.
- 11th good friendship among brethren, voyages to meet with good fortune.
- 12th enmity of brethren, & voyages because of enemies.

8.4 Lord of the 4th in the...

- 1st signifies good disposition and honour, richer than other of his kindred, a great man in building & possessions, and shall build houses, plant vines, trees, and a diligent husband in his grounds.
- 2nd a good trader's income in oil, wine, and fruits; a dear seller and a good cheap buyer, and a buyer and seller of lands and houses.
- 3rd he shall have the goods and inheritance of his brethren.

- 4th he shall have great fortune in goods, lands, houses and labours, and happen upon treasure.
- 5th the riches of the father, children happy in their inheritance.
- 6th signifies no great estimation of the father, but physic, surgery and government of sick folks, and a nourisher of beasts.
- 7th inheritance by women, enmity between the father and children, a good housewife of his wife.
- 8th the father of short life, inheritance, death out of his country.
- 9th lands & possessions joined to the church or in subjection to the churchmen, and the father of a stranger.
- 10th the father to be known of great Lords, by which shall come great profit to the child, and shall have lordships, lands, and possessions by means of great Lords.
- 11th short life to the father, inheritance by friends.
- 12th the father a stranger & of base condition, & shall hate his son, & shall have some movable goods of his enemies, not without long suit & great difficulty.

8.5 Lord of the 5th in the...

- 1st signifies feasting, banqueting, dancing, voluptuousness, & fair children.
- 2nd rich children & joy of their gaining.
- 3rd voyages for pleasure.

- 4th goods of parent and allies.
- 5th feasts, banquets, plays, bravery, dances, pleasure and fair children.
- 6th witness that he shall be a peace-maker and not greatly given to pleasure.
- 7th the children shall hate the father, & shall have suits one against the other, yet always contentment by his wife & rejoice in her.
- 8th joyful, because of unlooked for inheritance, and short life to children.
- 9th joy in pilgrimages, vows, holy religion, good children that fear and love God.
- 10th pleasure in honour.
- 11th pleasure in friends and many children.
- 12th short life of children, enemies between the father and the children, pleasure in horses.

8.6 Lord of the 6th in the...

- 1st signifies many sicknesses of the said Lord, and that his servants, and beasts shall die quickly.
- 2nd he shall be rich by keeping of cattle.
- 3rd sickness and going here and there from home, a poor kindred.
- 4th his father shall be of very base condition.
- 5th sickness by overmuch pleasure, children of more base condition than their father.

- 6th health if the Lord of the Ascendant does not regard him otherwise sickness by over labour.
- 7th sickness by women, of strife, and suits and strife between his servants and him.
- 8th death by reason of servants.
- 9th sick out of his country by travel.
- 10th sickness by over travel in his profession, or by over labouring for honour.
- 11th acquaintance of men unknown, and sickness by means of friends.
- 12th sickness by means of enemies and of imprisonment, and enemies of his own servants.

8.7 Lord of the 7th in the...

- 1st signifies gain by traffic, peace and agreement, by exercise of physic & astrology, and that he shall be well loved of his wife, and have goods with her, but he shall be quarrelsome and have suits.
- 2nd short life of his wife, suits for her goods & riches.
- 3rd strife & suits against friends, kinfolk, and they shall love his wife impudently.
- 4th inheritance by women, suits against parents.
- 5th a young wife, honest and virtuous, beloved of her husband, and suit against his children.
- 6th strife for cattle and servants, marriage with some woman of base condition, or noted of some infamy proper to himself and parents.

- 7th suits for women, household strife, profit, and to agree and communicate his goods.
- 8th strife for inheritance, great goods by women.
- 9th strife and accusations for matters of faith, marriage with a strange woman.
- 10th trouble for offices and honour, an honourable wife, and dignity by the wives friends.
- 11th suits against friends, or by their means, and shall be married by his friends.
- 12th controversy against enemies, marriage with women of base condition, and not long love together.

8.8 Lord of the 8th in the...

- 1st signifies sadness, angry for that he cannot bring to pass, and shall not be of long life.
- 2nd inheritance.
- 3rd death of brethren.
- 4th death in his house, and shall see the death of his parents, and shall have inheritances.
- 5th death of children.
- 6th death of his family before him, and shall be unfortunate in cattle.
- 7th death of wife by whom he shall have inheritance, and thereby become rich.
- 8th that he shall think suddenly to die, and yet sound of body, trouble in spirit, and shall have dower by his wife & inheritance, and other goods.

- 9th that he shall have evil courage, and shall die out of his country.
- 10th honourable death, or otherwise by the means of great Lords, and of judges, or because of his honour.
- 11th death amongst his friends.
- 12th death amongst his enemies, or by reason of themselves.

8.9 Lord of the 9th in the...

- 1st signifies prudence, religious, virtuous, divine, a lover of churchmen, and shall make many voyages.
- 2nd that he shall make many voyages by which he shall become rich.
- 3rd marriage out of his country, or take a stranger, and shall make journeys because of his brethren.
- 4th death from home, pilgrimage by persuasion of parents.
- 5th have children from home out of his country & shall make journeys for them.
- 6th marriage of a maid or woman of base condition, sickness from home, and shall travel for his servants & cattle.
- 7th voyages and suits by reason of women and their goods, and signifies the woman to be devout, moderate, & well mannered.
- 8th desire of riches, travel for his wives goods.
- 9th good understanding, a lover of virtue, fearing God, knowledge in divine mysteries, oracles, secret things, and true dreams, travel for devotion.

10th travel for profession & honour.

11th good friends from home.

12th evil courage & enemies out of his country, travel by reason of enemies.

8.10 Lord of the 10th in the...

1st signifies that by his industry he shall come to great honour, and shall have dignity, offices, and governments.

2nd honour for his wealth.

3rd honour by his brethren, or by travel.

4th unmovable goods, sumptuous houses.

5th honour by his children.

6th little honour, except of his household and servants, or in governing of the sick.

7th honourable marriage.

8th goods by marriage, inheritance, and peril of death to the mother at the time of her travel and delivery.

9th ecclesiastical dignity, honour in strange countries, and estimation by his travel.

10th dignities, offices, and great honour by his own means, and favour of Princes.

11th prosperity, honour, and favour of friends.

12th honour by his enemies, honour and estimation of men of evil condition.

8.11 Lord of the 11th in the...

- 1st signifies good fortune, happy enterprises, good friends, and many children.
- 2nd goods and riches by friends.
- 3rd amity of brethren, journeys & travels for friends.
- 4th good fortune in unmovable goods.
- 5th abundance of children, banquets, joy and good fortune.
- 6th fortune in good husbandry.
- 7th rich and fortunate marriage, and good friends, strife, debates against friends, and that he shall be poor in his youth, and rich in his age.
- 8th inheritance, death of friends.
- 9th profitable journeys, friends out of his country.
- 10th goods and honour by means of men of authority, and dignity in youth.
- 11th abundance of friends, & children, great goods and honour, & favour of men in authority, good renown and prosperity.
- 12th small friends, few goods, and debate with his friends.

8.12 Lord of the 12th in the...

- 1st signifies poverty in youth, sadness, long travail, enmity and conspiracies against him.
- 2nd evil manners, quarrels for goods.

- 3rd quarrels with friends and kindred.
- 4th strife and suits for inheritance and movable goods, and discord with the father.
- 5th rebellious children to the father, and strife among themselves.
- 6th strife and anger among the family.
- 7th that he shall take wives of base condition, and not love them long, and by their means shall have great pain and travail, and shall be in grief for them, and his friends shall conspire against him, and his enemies shall take away part of his goods, and in the end of his days be poor and miserable.
- 8th hatred and treason for livelihood and goods of women, death of enemies.
- 9th quarrel with churchmen and mischiefs by the way.
- 10th quarrel with great Lords, persecution by reason of his profession, of his offices and honour.
- 11th signifies that his friends shall be his enemies, and shall have great mischief for his friends.
- 12th many enemies and enemies that shall imagine many mischiefs against him.

Likewise, you must judge of all the parts of the twelve houses, as the part of fortune in the 1st signifies that he shall be rich and fortunate by his industry. In the 2nd, that he shall become rich in all that is signified by the second house, &c.

All these be the foundations and roots of the judgments astronomical, from the which you may not swerve or depart, or augmented by the concurrences and aspects of the planets, and conjunction of the fixed stars.

The end of the second book.

Part III

Of Judgements Astronomical upon Nativities, containing the directions and revolutions

The third Book

Chapter 1: Of Directions

The art of Directions so diligently entreated upon by John de Regiomount, that their is no more place fitly to speak of the same. Except that with the aid of God we have purposed to translate into French his problems and documents appertaining to the said matter. Nevertheless we will here touch the principal point. To direct (which term I use being most commonly used and of long time received, although it be not proper) it is no other thing than to stay the meeting of one place of the heavens with another consequently following, according to the natural order of the signs, & that the moving of the first mobile.

The first place is named the significator, the second the promittor; as if the ascendant were in 20 ♈ & ♎ in 10 ♎, one might direct the ascendant to ♎ & the ascendant shall be significator of life, & ♎ promittor of death or sickness, & the judgement shall be danger of death, there is another form of the direction attributed to the parts & planets retrograde, which do make following the natural course of the first mobile, to the contrary of the consequence of the signs, of which the craft is like to the first, & there is no difference but that we have called Significator, which is here promittor, and the Promittor is here Significator.

The point meridional of the 10th house, you must direct by the right ascensions. The point of the ascendant, by the ascensions oblique, found in the table of the latitude of your region. The points and stars that shall be between the Meridian and the Horizon, by the oblique as-

censions under the circle in which they be, the which you call, The Circle of Position, which for to find, and likewise to have the ascensions of every place having latitude or no, you must follow the method following.

First, you must take the longitudes of planets, fixed stars, and other places that you would direct (that is to say) the sign, degree, and minute that they hold in the Zodiac and in the Ephemerides, or other tables astronomical, &c.

Secondly, you must calculate their latitudes, in degrees and minutes placed in the Ephemerides.

Thirdly, their declination by the first problem of the book of direction of Regiomount.

Then, their right ascensions by the third problem of the said house.

Then again, the distances of the circle Meridian by the nineteenth problem.

Incontinent, the circles of their positions, by the twentieth problem, consequently the differences ascensional by the Table expressed.

And finally the oblique ascensions by the tenth Canon if the said stars be between the point meridional of the 10th house, and the point of the 4th, or the descensions of obliques by the eleventh problem, if they be between the point of the 4th and 10th.

This done, take out the number of the oblique ascensions of the Significator, of the number of the oblique ascensions of the Promittor, take to the Table of the position of the Significator, or of the contrary, if you direct the parts and planets retrograde; that which rests <results?> of degrees & minutes, turn into years, months & days; and by this means, you shall have exactly the time of good or evil that shall happen unto you by direction,

intending that one degree is here signified a year, five minutes a month, one minute, 6 days & some odd hours, he that would help the seconds he shall touch the end more perfectly.

For to know the sicknesses and danger of death, you must direct the five vital places that we have considered, searching the giver of life, in fixed stars of violent nature in the point of the 4th, 6th, 7th and 8th and the tail of the Dragon, to the ill fortunes and their evil aspects in the parts of death, and by and by to the ☉, and to the head of the Dragon. Likewise for the same consideration, you must direct the said pernicious places to the five vital places. And they meeting, they judge that the man is in great danger of death, when the Fortunes do not show forth their favourable beams.

For the goods, honour, dignities, friendships, and other considerations you must direct the one significator of goods with the other, and the one significator of honour with the others, of the which we have made mention in the first book, following the particular judgements of the nativities.

Chapter 2: Of the Separator or Burner, called of the Arabians, Algebuthar

The Separator¹ or Burner, is the planet which has dignity of term & degree, to which the year is answerable, multiplied with the ascensions of the significator.

For to find the Separator of the like, you must take the oblique ascensions of the ascendant, and add unto the same the years of your age, and search it all in the Table of the latitude of your region, to look to which sign and degree the said number answers, for unto that point shall come the perfection of your life. Look afterwards which is the planet which has dignity of term in the said degree, for of the self same shall be the Separator of the life.

By the same means you may seek the Separators of the honour, goods, gains, friends, and of other like upon the circles of their positions. The which is convenient to seek following the aforesaid methods of directions.

¹This chapter appears to describe *Circumambulation through the Bounds*, with Ferrier's 'Separator' acting as the 'divisor'.

Chapter 3: Of the Lords of the Triplicities

You must also note all the Lords of the Triplicities, in places which signify good and evil, as well in significations of life, as of goods, friends, honour, marriages, pilgrimages &c. If they be well disposed in the revolution, they shall signify well, touching the signification of the place of which they be Lords. If they be unfortunate, they signify evil. That is to understand, the Lords of the triplicities of vital places, will signify of the life; of the places of fortune riches & profits; of places of honour, of the honour, good or evil, according as they be fortunate or unfortunate at the hour, of the revolution.

Chapter 4: Of Revolutions

The ☉ returning to the same point in which he was at the hour of the nativity, makes the revolution every year. He therefore that would know the hour and minute of the revolution, he must look in the Ephemerides, at what hour and minute the ☉ began to enter the degree, minute and second, in which he was at the hour of the nativity.

If the Ephemerides does not suffice you for this matter, go to a Table made for the same purpose, by Peter Pitat, in the beginning of the same Ephemerides, by him corrected and augmented. Jerome Cardin uses another, which I find very exact; which he has written in his book. Of the restitution of times and celestial motions, in the fifth chapter.

Chapter 5: Of the judgements upon the revolutions

First look how the Separator of life is disposed in the figure of the revolution; for if he be unfortunate, he denotes sickness and other dangerous accidents. If he be fortunate, he holds him healthy and glad all the year. So likewise must you judge of the Separator of goods, friends, dignities, & other effects. It is to understand, that they give good fortune in the said significations, if they be well disposed; or else loss & evil fortune if they be unfortunate.

In the second place, look if the Lords of the Triplicities of the vital places be well disposed; and of places which signify riches, honour, travels, brethren, parents, wives and children, do so much. For in the same significations the man shall be happy or unhappy, according as the said Lords shall be well or evil disposed. And principally you must consider the Lord that shall reign over your age; for the first Lord of one triplicity governs the first age; the second, the middle age; the third, the later year.

Thirdly, you must consider which is the planet which governs over the year of your age, that which the Arabians call *Firdar*.¹

Fourthly, the Lord of the sign in which shall come the same year of perfection.²

¹He explains the *Firdar* in the next chapter.

²Believe he means *profection*, a technique he explains in Chapter 7.

In the fifth place, the Lord of the circulation, accounting by the Lord of the hour of the nativity.¹

Then the Lord of the circulation, accounting by the Lord of the ascendant of the nativity.²

And if in the ascendant of the nativity there be any planet, you must likewise make circulation.

Furthermore, you must look if any planet return to the same sign and house, in which it was at the nativity; for then it intends the same effect which it has signified in the nativity, principally when it returns to the same sign. You must also have regard to the aspects which are made in the revolution if they be like to them of the nativity; for that shall be a renewing of the effects of the said aspects.

And you must not forget the changing of the places. For if a happy planet be in the revolution in the place where an evil planet was in the nativity, the evil signified by the said evil planet in the nativity, shall be deferred that year by the presence of the happy planet. To the contrary, if a planet promise any good fortune in that nativity, and in his place in the revolution be any unfortunate planet, the same good signified in the nativity shall be diminished in the revolution, or lost by reason of said ill fortune. The misfortune in the places of misfortune augment the evil, the good fortunes in the places of good fortune, augment the good fortune.

For to judge of the said considerations, you must have recourse to that which we have said in the two former books of general and particular significations of the houses, signs, planets, aspects, & particular situations of the planets in signs and houses; having always before your

¹Here he's possibly referring to the Lord of the Orb which he explains in Chapter 8.

²Explained in Chapter 9.

eyes, the disposition of stars in the figure of the nativity. For if a planet be in the nativity greatly unfortunate, and in the revolution well disposed, it cannot much profit because of the first infelicity.

Likewise you must judge of those which be fortunate in nativities, which being unfortunate in revolutions, do no great damage. There be some that contemplate here upon, many other things, which by experience I have often found unprofitable, false, and superfluous.

Chapter 6: Of the years governed by the planets, called of the Arabians Fridarie

If the nativity be by day, then the ☉ governs first 10 years, ♀ 8 years following, ☿ 13 years after that; then the ♃, the 9 following. ♄ 11 years, ♁ 12, ♂ 7, the head of the Dragon 3, the tail of the Dragon 2. When it is by night, you must begin at the ♃, which governs the first 9 years, then ♄, ♁, ♂, ☉, ♀, ☿, the head of the Dragon, and the tail, the numbers by order as we have said before.

Many by great curiosity, have added to this company other planets to every government, the which I find by good reason to be reprehended by the Chaldeans. For experience has often taught me and other very expert in this science, that this subtly is too curious, vain, and superfluous.

The Table of the *Fridaries*

by Day

		Yrs	Months	Days			Yrs	Months	Days
☉		1	5	5		♂	41	6	26
☉	♀	1	10	9		♂ ♀	43	1	22
☉	♂	4	3	13		♂ ♂	44	8	18
☉	☿	5	8	17		♂ ☉	46	3	14
☉	♂	7	2	21		♂ ♀	47	10	16
☉	♂	8	6	26		♂ ♂	49	5	6
☉	♂	10	0	0		♂ ☿	50	0	0
♀		11	1	22		♂	52	8	17
♀	♂	12	3	13		♂ ♂	54	5	4
♀	☿	13	5	4		♂ ☉	56	1	21
♀	♂	14	6	26		♂ ♀	57	10	8
♀	♂	15	8	17		♂ ♂	59	6	26
♀	♂	16	10	9		♂ ☿	61	1	22
♀	☉	18	0	0		♂ ♂	63	0	0
♂		19	10	9		♂ ♂	64	0	0
♂	☿	21	8	17		♂ ♂ ☉	65	0	0
♂	♂	23	6	8		♂ ♂ ♀	66	0	0
♂	♂	25	5	14		♂ ♂ ♂	67	0	0
♂	♂	27	3	13		♂ ♂ ☿	68	0	0
♂	☉	19	1	22		♂ ♂ ♂	69	0	0
♂	♀	30	0	0		♂ ♂ ♂	70	0	0
☿		32	3	13		♂	73	0	0
☿	♂	33	6	26		♂	75	0	0
☿	♂	34	10	9					
☿	♂	36	1	12					
☿	☉	37	5	5					
☿	♀	38	8	17					
☿	♂	40	0	0					

Table 6.1: Table of the Fridaries by Day

The Table of the *Fridaries*
 by Night

	Yrs	Months	Days			Yrs	Months	Days
☾	1	3	13	☉		40	5	50
☾ ☿	2	6	26	☉ ♀		42	10	10
☾ ♀	3	10	9	☉ ☿		43	3	15
☾ ♂	5	1	22	☉ ☾		44	8	20
☾ ☉	6	5	5	☉ ☿		46	1	25
☾ ♀	7	8	18	☉ ♀		47	7	0
☾ ☿	9	0	0	☉ ♂		49	0	0
☿	10	6	26	♀		50	1	2
☿ ♀	12	1	22	♀ ☿		51	3	13
☿ ♂	13	8	18	♀ ☾		52	5	6
☿ ☉	15	3	14	♀ ☿		53	6	26
☿ ♀	16	10	9	♀ ♀		54	8	20
☿ ☿	18	5	6	♀ ♂		55	10	8
☿ ☾	20	0	0	♀ ☉		57	0	0
♀	21	8	17	☿		58	10	9
♀ ♂	23	5	4	☿ ☾		60	8	17
♀ ☉	25	1	21	☿ ☿		61	6	26
♀ ♀	26	10	8	☿ ♀		64	5	4
♀ ☿	28	6	25	☿ ♂		66	3	13
♀ ☾	30	3	13	☿ ☉		68	8	21
♀ ☿	32	0	0	☿ ♀		70	0	0
♂	33	0	0	♂		73	0	0
♂ ☉	34	0	0	♂		75	0	0
♂ ♀	35	0	0	☾		76	3	13
♂ ☿	36	0	0	☾ ☿		77	6	26
♂ ☾	37	0	0	☾ ♀		78	10	9
♂ ☿	38	0	0	☾ ♂		80	1	22
♂ ♀	39	0	0	☾ ☉		81	5	5

Table 6.2: Table of the Fridaries by Night

Chapter 7: Of profections

For the profections you must resolve the twelve houses of your nativity in equal parts upon the Eclipse, so far as the ascendant is in the first degree of any sign; the second house shall be in the first degree of a sign following, and the third, in the first degree of a third sign; and to conclude, that every house begin by the first degree, as the first house.¹

Also, every house will contain thirty degrees, & the first thirty degrees of the 1st house, shall appertain to the first year wherein the infant is born; the thirty of the 2nd, to the second year; the thirty of the 3rd, to the third year, & so consequently until twelve. Twelve years passed, you must begin again at the 1st, and then come to the 2nd, 3rd, 4th, &c. and so from twelve to twelve you must renew the same circuit.

If you find the revolution within the thirty degrees serving to your year, it signifies some good or evil, according to his nature or good or evil disposition, & signification of the place, of which shall be the said profection; that is to say, of the places of life, sickness, death, or good health; and of the places of goods, riches, loss, or poverty, &c. Commonly they seek the profection of five places of one nativity, that is to say, of the place of the ☉ for honour; of the place of the ☿ for the qualities of spirit, towards the body and external goods; of the place of the

¹Uses Equal Houses beginning from the Ascendant degree (see example below).

part of Fortune, for gain and profit; of the 10th house for the actions; of the ascendant for the life.

If the ☉ be giver of life, it must be considered as giver of life and giver of honour likewise, which you must do also in other places, when they import many significations. If then you find any planet within the thirty degrees of your profection, and would know what month or day the accident by him signified shall happen, look what distance you have between the first point of your profection, and the said planet, if there be 15 degrees between them, the said accident shall happen out in the end of 6 months; if there be 25 degrees, at the end of ten months, for here two degrees and a half, value one month, one degree values 12 days and 4 hours; 30 minutes value six days; 5 minutes, 1 day.

Of this there is a very exact table among the documents of Peter Pytat upon the Ephemerides. Example of the profections. Suppose that the ascendant of a nativity was 15 ♍. I would know where the profection shall light of the ascendant at the end of 10 years after the child born. I account 10 signs from the ascendant, after that, I find the 15 degree of ♏ serving after 10 years, accomplished to 11 current. I say then that in the said time, the profection of the ascendant is come to 15 ♏, & shall end that year in 15 ♎; and also shall contain 30 whole degrees, within which if any planet be found, it shall signify good or evil of the life, according to the nature & disposition as if in the said time.

♂ being in 5 ♎, I would say that the infant should be troubled that year at the end of 8 months, because that ♂ was in the place profectional of the life, distant from the first point 20 degrees. We have showed before, that 2 degrees and a half value one month, 5 degrees 2 months, and 15 degrees 6 months, and by course 20 degrees 8 months. You must note, that the profections ought to fit

to the years current or complete. It is to be understood the 10th sign, as for incontinent after 9 years complete, which is 10 years current, &c.

Chapter 8: The Lords of the circulations from the hours of the Nativities

The Babylonians hold for a great secret, the Circulation of the Lord of the hour of the nativity. It is to be understood, that the Lord of the said hour signifies the life as the ascendant, and the Lord of the hour following, of goods as of the 2nd house; and the Lord of the 3rd hour, of brethren as the 3rd house, and so consequently of others.¹

In Revolutions, they give the Lord of the hour of the nativity to the first year, the planet following to the second, and so consequently following the natural order of the planets. As if one were born in the hour of ♀, that planet should reign the first year; the second year, ☿; the third, the ♃; the fourth, ♄; the fifth, ♅; the sixth, ♂; the seventh, the ☊; the eighth, ♀; the ninth, ☿; and so by order. And you must note, that we take here the years current, and not complete, for to fit the said circulation of planets.

¹This “Lord of the hour” is often called the “Lord of the Orb” in Arabian texts.

Chapter 9: Of the circulation of the Lord of the Ascendant, and the Planets which are in the Ascendant

The circulation of the Lord of the Ascendant, and the planets and parts which be in the Ascendant, they be even as we have said of the Lord of the hour of the nativity, and by the same order must place them. The years of the age of the child by judgement, we have made mention and proof of Revolutions.

Chapter 10: Of Eclipses and great conjunctions appertaining to Revolutions of Nativities

The Eclipse of the ☉, and the conjunctions of the superior planets, causes commonly many evils, after the congruence of the stars, and nature of the signs and planets reigning in the said places, to men cause sickness, when they be within the five next degrees of the Ascendant, or to the giver of life; if they touch the other parts, planets or houses, they pronounce evil fortune appertaining to the significations of the same places; principally, if in the same time of the nativity, any such constellations were in force. If they touch the places profectional, they do almost the same effect as in nativities.

Chapter 11: Of the particular meetings of the whole year

Concerning the particular meetings of all the year, Ptolemy, John de Regiomonte, Ganrique, and many others, do rest hard upon the Profections, Mensturnes and Diurnes,¹ of the which you have a perfect table in the Book of Directions of John de Regiomonte, having more subtlety & curiousness than truth, as I have often found by experience. It answers better my opinioin of Schonor, which every day considered, if any planet touch the places of the planets, parts & houses, of the nativity or their good or evil aspect, that I do apply to the places profecti-
tional. As for example, let the ascendant of a nativity, or the place of his profection be 12 ♊, the ☉ in 15 ♋, ☿ in 15 ♎; always, and as often as the ☉ or ☿ do pass over 15 ♎, the man shall be moved by angry accidents, as of displeasure, of some alteration, pain of the head, fever, hot impostumes², tetters³, &c. Likewise when it touches 5 ♌, or ♍, there where the quadrate aspects be within the place of ☿, or 5 ♎, which is the place opposite to ☿. If any planet touch 5 ♊, or ♋ (there where the sextile aspects be) or 5 ♌ or ♍, (which make the trine aspects of the said ☿) it shall signify some favourable meetings of captains and men of war.⁴

If the ill fortunes touch not the said 12 ♊, as we have

¹Most likely refers to ‘monthly’ and ‘daily’ cycles.

²**impostumes**: abscesses.

³**tetters**: skin eruptions, rashes.

⁴It’s likely he meant to put ☿ at 5 ♎, and not 15 ♎.

said in the ascendant, that shall be sign of some evil meeting, as well to life as to the body. Likewise you must judge of other attouchments, according to the nature of the aspects, by us explained in the second book. You must contemplate the places profectional. For I do apply every degree and minute to the days in which their signification fall, and regard the good & evil aspects of the planets every day, if they touch the degree profectional. As for example, of the said nativity in which was the Ascendant ♈, suppose that the profection was come to 12 ♋, in the 9th year complete and the 10th current. Then 13 ♋, serves to the twelfth day after the proper day of the revolution.

Wherefore I consider then the aspects of the planets towards the said thirteenth degree. Likewise so I do of other degrees and minutes, fitted to those days in which they govern. And so much for Revolutions.

FINIS.